London Printed for Thomas Malthus at ye
Swan in ye Poultry

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THE SECOND PART OF THE Pilgrims Progress, FROM This present World of Wickedness and Misery, TO An Eternity of Holiness and Felicity;

Exactly Described under the Similitude of a Dream, Relating the Manner and Occasion of his setting out from, and difficult and dangerous Journey through the World; and safe Arrival at last to Eternal Happiness.

They were Strangers and Pilgrims on Earth, but they desire a better Country, that is an Heavenly, Heb. 11. 13, 16.

Let us lay aside every Weight, and the Sin that doth so easily beset us; and run with patience the Race that is set before us, Heb. 12. 7.

LONDON, Printed for *Tho. Malthus* at the *Sun* in the *Poultry*, 1683.

The Right Hon.ble Scroop Egerton Earl of Bridgwater Viscount Brackley Baron of Ellsmere 1703

To Him that is Higher than the Higheſt: The Almighty and everlaſting *Jehovah*, who is the Terror and Confuſion of the Hardened and Impenitent World; and the Hope and Happineſs of all Converted and Returning Sinners.

Moſt Mighty and Eternal God,
thou King of Kings, and
Prince of Peace,

IT *was from thee that I at firſt Derived the Original of my Being; and it is upon the ſole account of thy free Grace, and unmerited Goodneſs, that I injoy my Well Being too, with all that I am and have, which both Obliges and Encourages me to approach thy Foot-ſtool, and with all poſſi-*

ble Veneration, proſtrating my ſelf before the Throne of thy Glory, Humbly Offer up, and Dedicate to thy Sacred Majeſty the inſuing Meditations, Solemnly begging for the ſake of thy Eternal Son, the Lord Jeſus; that thou wouldeſt caſt a Favourable Eye upon them, and do thy Servant who acknowledges himſelf to be the meaneſt and unworthieſt of all thy Subjects, the Honour to accept and own them, by makeing them uſeful to Convey the Knowledge of thy ſelf to Unconverted Sinners? Convince them of their loſt and undone Condition by Nature, and the danger they are in of being miſerable for ever. Allure them to fall in Love with, and Imbrace thy Son, who is ſo Beautiful and Lovely, that he infinitely exceeds all Compariſon; and ſo Loving, Tender, and Compaſſionate, that he hath no Parallel. Let it point out to them the way to Chriſt, who is the way to thee, and the only means whereby they can be Reconciled to thee, and be made happy in the injoyment of thee: Let them tend to the promoting the Spiritual Good and Eternal happineſs of all thoſe into whoſe hands they ſhall come.

It is probable, and I expect no leſs, that they will fall into the Hands of ſome whoſe Curioſity will be the only Motive that Prompts them to Read, and Deſign the Peruſal of them

ſhall

ſhall only ſerve to pleaſe and gratify their fancy with the Quaintneſs and Unuſualneſs of the Method wherein they are Penned, or to verify the truth of the Proverb, The Eye is not ſatisfied with ſeeing, nor the Ear with hearing; *but if thou wilt pleaſe by the Powerful influence of thy Grace, to make them fall in Love with and Entertain the Subſtance, whileſt they only deſigned to ſport and play with the ſhadow, I ſhall thereby obtain my End in Compoſing and Publiſhing them.*

And I humbly Implore, that as when I was indeavouring with incredible Pains and Induſtry to precipitate my ſelf into a Gulf of deplorable Miſery, the Nature and Extent whereof thy ſelf hath deſcribed to be Wrath to come, *Thou waſt pleaſed out of thy Infinite Goodneſs, and Tender Compaſſions, which have been ever of Old, to pluck me out of the Horrible Pit, as a Brand out of the Fire, and by an Effectual changing of my Nature, turn my Feet into the ways of thy Teſtimonies, and perſwade me to go on Pilgrimage to the Celeſtial* Canaan, *and haſt enabled me to make a Conſiderable Progreſs towards it through the midſt of many amazing difficulties, and to trample under Feet, and with eaſe and facility paſs over innumerable Diſcouragements, not only from thoſe who were travelling*

the contrary way, and with an Infernal Eagerneſs directing their haſty Steps towards the Sulphury Lake, from whom I expected no fairer dealing, but even from my fellow Pilgrims too, ſo thou wouldeſt pleaſe by the Power of thy Grace to inable me to perſevere therein, until thou haſt ſafely carried me through all the remaining Difficulties and Dangers of my Journey, brought me within the Gates of Zion, and given me an Actual Poſſeſſion of a perfect and everlaſting happineſs in the immediate enjoyment of thy ſelf, and the Beatifical Viſions of thy Face.

And if in the mean while, I may by this or any other means be an inſtrument of doing good to my fellow Pilgrims, Increaſing and Advancing the Kingdom of Chriſt in the World, and bringing Glory and Honour to thy Name, then the End and Deſign will be ſufficiently obtained, which really is the aim of him, who is not, would not, will not be his own; but as innumerable Inſtances of Divine Goodneſs hath infinitely Obliged me to be ſeriouſly, ſo I ſolemnly promiſe and reſolve to be for ever thine, in Time, and to Eternity.

T. S.

THE

An Explanation of the two *Emblems*.

LO here the Emblem *of our wanton Age,*
And their mad Frolicks on the fatal ſtage;
See fooliſh Prodigal! *The diſmal End*
To which thy ſottiſh, damn'd Debauches *tend.*
Behold the gaping Tophet, *ſo profound,*
Whoſe flaming Vaults with hideous cries reſound;
Blind, fooliſh miſcreants tumbling headlong in
Whilſt they are dancing of their rounds in ſin.
Look on lewd Jezebel, *who leads the Dance,*
Whilſt to her Timbrel *all the reſt advance:*
Heedleſs they caper on Deſtructions *brink,*
'Till dropping in, in ſulp'rous flames they ſink.
Around the diſmal Gulph, *ſee* Roſes *ſtrew'd,*
The Road to Hell *had need b' a pleaſant Road.*
The 'frighted Pilgrim, *who the danger ſpies,*
From the looſe throng, and Magick Circle *flies;*
Towards a ſafer Way his courſe he ſteers,
Free from their ſeeming joyes and real fears.
The Preacher's warning, or ſome Friend within,
Rouz'd him to ſhun the Snares of Luſt & Sin.
The reſt jigg on ſecure, at Conſcience *laugh,*
And greedily their poiſon'd pleaſures quaff.
In the next page, the friendly Preacher ſtands
Telling their Danger, *with up lifted hands:*

Indul-

Indulgent Heaven *offers them a* Crown;
But thoughts of Heav'n in ſenſual Frolicks
drown.
All this the ſlumbering Dreamer *ſaw, whoſe*
eyes
Twinkling with Tears *bewail their* Miſeries;
And clad in black, with penſive head on hand,
Laments thoſe Ills attend a ſinful Land.
His ſlumbers 'wake in Heav'n; their Stygian
Napps
Start not, until 'wak'd by Hells *After-Claps.*

R. B.

To

To the Ingenious

AUTHOR

Of this

SECOND PART

Of the

Pilgrims Progreſs.

Swain.

WHilſt labouring reſtleſs Tyrants *ſwim*
Through Seas of Blood to Diadems;
And whilſt they ſet the World *on blaze*
A tottering Mortal Throne to raiſe;
Poor Earth-worms fighting for Earths Sway,
Contending for the word Obey!
To which muſt Europe *vaſſallage owe,*
The Lov're, *or the* Seraglio?
(Where Turk *or* Pope *the Empire have*
The Subject's ſure to be a Slave;
And if I'm Chain'd, it is all one,
Be the Gally Turkiſh *or* Thoulon)

Whilſt

Whilſt thoſe the Tragick World engage
With Streams of Blood to ſtain the Stage,
Exceeding all call'd Brutal Rage.

Pilgrim.

Thou by this Pilgrim *ſhewſt the way*
T' an Empire of Eternal Day:
An Empire not with Slaughter *gain'd,*
Nor yet by Force *or* Fraud *maintain'd:*
An Empire Bright, ſerene and clear
As the beſpangled Hemiſpere;
Whoſe Beauteous Glories *ever ſhine*
With Raies Immortally Divine:
Tranſcending all the Pageant Pride
Of Monarchs Semi-Deified.
Where all a mutual Glory ſhare,
And each a Royal Crown *doth wear.*
Where Faction, Hate *and* Envy *ceaſe,*
ETERNITY *'s the date of* Peace.
No proud Oppreſſor *Lords it there,*
Nor Priſoners Cryes *afflict the Ear:*
Their Ear's not fed with feigned loves,
Or Warbles of the evening Groves;
But raviſh'd with Celeſtial Songs
Of glorious and Triumphant throngs,
The bright-wing'd Seraphims *Adore,*
And mighty Angels *make the* Chore.

Exalted

Exalted Saints *praiſe Heav'ns great* King,
And all their Halelujahs *Sing.*
Needs muſt the Muſick *there excel*
Where every ſoul's a Philomel;
Inſpir'd, not with feeble Breath,
But Airs above the reach of Death.
When this poor mole-hill Earth ſhall tumble,
And into Duſt and aſhes crumble,
When in a Univerſal Fire,
All worldly Empires ſhall expire:
Gaſping Crown'd-Heads, lie down in Anguiſh,
And ſee their Tottering Glories languiſh.
When evil Shepherds, and their flocks,
Shall ſhelter crave of falling Rocks.
Shivering Princes trembling crave
The help of once deſpiſed ſlave.
Th' All-conquering Souldier ſtands diſmaid,
Of all his Trophies unaraid.
When gilded Palaces ſhall have
With Cottages an equal Grave:
And the Worlds Axletree ſhall crack,
And blaze in the laſt General Wrack,
Then ſhall thy Pilgrims *Rock remain*
Unſhaken by the Hurricane,
A ſafe retreat, for thoſe whoſe care
Shall Manſions *in that place prepare.*
But thoſe who do intend to go
On Pilgrimage, *thou letſt them know*
What they'l meet with on the Road
Unto this happy bleſt Abode.

The way's not all ſtrewd' with flowers,
With Fountains, Walks *and* Bowers ;
The daies are not eaſie, nor the nights
Crown'd with downy ſoft Delights.
No Jeſſamies *perfume the Air,*
But Pleaſures *are all baniſht there:*
And many Troubles *they will find*
Upon the Road you have deſign'd,
Through which by help of thy Advice,
They'l find the way to Paradice.
When all their troubles vaniſh ſtrait,
At their Firſt entrance of the Gate:
And through the tedious way they paſs,
They've a ſure Guide, and cordial Glaſs,
Never failing Comforts to the Soul,
Tho ſhe be toſt from Pole *to* Pole.
Short-ſighted ones may ſometimes faint,
When they the Glorious Proſpect *want:*
But when they have got a Piſgah's *view*
Of the bleſt place directed to,
They'l paſs the Wilderneſs *and find*
Th' Ægyptian Hoſt left far behind ;
And Canaan *will their wants ſupply,*
When David *leads,* Philiſtims *fly.*
And they in full ſhall then receive
The Glories *which they now Believe:*
In which bleſt State they'l ſtill remain,
Triumph *and* Joy, *and* Ever Reign.

R. B.

THE

Authors Apology

FOR HIS

BOOK.

IT hath been obſerved of late years, that peoples minds are ſo vitiated and debauched, that no books will pleaſe them to read, but Novels, Romances and Plays, with others of the like nature; which have been bought up at a ſtrange and prodigious Rate, in vaſt and incredible numbers, whilſt Tracts of Divinity are almoſt wholly ſlighted and neglected; and their ſtomachs turn upon them with loathing, unleſs they contain ſomething that's New and unuſual, either for Matter, Method or Stile: By which means Debauchery is not only maintained and continued, but hightened and increaſed thereby, to the ſenſible diſcouragement and decay of Piety and Religion: The obſervation whereof put ſome eminent and ingenious perſons upon writing ſome Religious Diſcourſes, which they deſigned

ſigned for a General Uſe in ſuch kind of methods as might incline many to read them, for the methods ſake, which otherwiſe would never have been perſuaded to have peruſed them, as *Bernard's Iſle of Man*, *Gentile Sinner*, &c. Hoping that the Power of thoſe plain Truths which they thereby delivered in ſo much plaineſs and familiarity, that made them the more eaſy to be underſtood by moſt illiterate perſons, and meaneſt capacities; and yet afford pleaſure, delight and ſatisfaction to the moſt Judicious, Learned and Knowing Reader. And this conſideration was the Motive which put the Author of the Firſt Part of the Pilgrims Progreſs, upon compoſing and publiſhing that neceſſary and uſeful Tract, which hath deſervedly obtained ſuch an Univerſal eſteem and commendation. And this Conſideration likewiſe, together with the importunity of others, was the Motive that prevailed with me, to compoſe and publiſh the following Meditations in ſuch a method as might ſerve as a Supplyment, or a Second Part to it: Wherein I have endeavoured to ſupply a fourfold Defect, which I obſerve, the brevity of that diſcourſe neceſ-

neceſſitated the Author into: Firſt there is nothing ſaid of the *State* of *Man* in his firſt Creation: Nor Secondly, of the Miſery of Man in his Lapſed Eſtate before Converſion. Thirdly, a too brief paſſing over the Methods of Divine Goodneſs, in the Convincing, Converting, and Reconciling of Sinners to himſelf. And Fourthly, I have endeavoured to deliver the whole in ſuch ſerious and ſpiritual phraſes, that may prevent that lightneſs and laughter, which the reading ſome paſſages therein, occaſion in ſome vain and frothy minds. And now that it may Anſwer my deſign, and be Univerſally Uſeful, I commend both it and Thee to the Bleſſing of him whoſe Wiſdom and Power, Grace and Goodneſs it is, that is only able to make it ſo: And withal I heartily wiſh, That what hath been formally Propoſed by ſome well-minded perſons, might be more generally and univerſally practiſed, *viz.* The giving of Books of this nature, at Funerals, inſtead of Rings, Gloves, Wine or Bisket; aſſuring my ſelf, that Reading, Meditation, and ſeveral Holy and Heavenly Diſcourſes, which may Probably be raiſed upon the occaſion of ſuch preſents as theſe,

would

would mightily tend to the making people ſerious, and furniſh not only the perſon, who Diſcourſes, but the reſt who are preſent, and who would otherwiſe be imploying their thoughts and tongues too, in ſuch fooliſh, vain and frothy Diſcourſe as is too too commonly uſed at ſuch times, with ſuch frames of Spirit as may be ſuitable to the greatneſs and ſolemnity of that occaſion which then calls them together, and even inforce them to conſider their own frailty: And by imploying their thoughts upon that ſad object which then lyes viſible before their eyes, read Lectures to themſelves of their own *Mortality*, and affect their Souls with ſuch ſerious, ſuitable contemplations as this, Lord, This ſad and diſmal, this mournful Tragedy, which is now acted, and acting upon my deceaſed Friend, and whereof I am now only a Spectator, muſt ſhortly be acted by me, or rather acted upon my ſelf, and the reſt who are ſpectators hereof, by the King of Terrors, now calls to us, and we muſt all of us ere long, in the ſelf ſame manner, call to others to mind their latter End, and conſider that the Remembring to prepare their great and laſt

laſt Change, is or ought to be the chief buſineſs of our Lives. Lord my breath is as liable to end, will be as certainly ſtoped as his, and I find that my body likewiſe is compounded, and made up of the ſame mouldering and decaying principles, which incline me, and render me ſubject to crumble into duſt, and fall into the Grave, to which I am now following him; but Lord, I know not how ſuddenly my ſelf may be followed thither. Lord, here's his Body, but where's his Soul! His departure is a ſad occaſion of mourning and Grief to his ſorrowful Relations; but Lord, what is it to himſelf! He is now got beyond the Grave, and hath a clearer ſight of, and is thereby able to Judge more truly of unſeen and inviſible things than when he was here, he hath other thoughts of Sin and Hell, of Holineſs and Heaven, than us poor mortals, who are yet Groveling in the dark, in theſe lower Regions. Lord, Sin was the great, the cruel and barbarous Murtherer, that firſt brought Death into the World and furniſhed him both with the Dart and the ſting wherewith he wounds. O that Thou wouldſt therefore affect my Soul with that Ser-

mon

mon which thou art novv preaching ot me by him; and O let not that Lecture of Mortality which he is now reading to me, ever be forgotten by me: Lord give me an intereſt in thy Son, whereby I may eſcape the ſting, and deſpiſe the Dart, and Triumph over the fear of Death!

Amongſt thoſe few who haved practiced this, abundance of good hath been obſerved to have been done by that means and who knows were it more generally uſed and become a cuſtome amongſt us at our Burials, what good might be effected thereby?

And now, that the reading this ſmall Tract may promote thy preſent piety, and future happineſs, by making thee more ſenſible of thy loſt and undone condition by nature, and by bringing thy ſoul more out of love with ſin, and more and more into love with God, with Chriſt, and holineſs, is the deſire of him who is thy cordial friend, and hartily wiſhes the Eternal wellfare of thy immortal Soul.

T. S.

THE

PILGRIMS PROGRESS.

PART II.

THE Spring being far advanced, the Meadows being Covered with a Curious Carpet of delightful Green, and the Earth Cloathed in Rich and Glorious Attire, to Rejoyce and Triumph for the Return of her Shining Bridegroom: The Healthful Air rendred more Pleasing and Delightful by the gentle Winds then breathed from the *South*, impregnated with the Exhilerating Fragrancy of the Variety of Flowers and odoriferous Plants over which they had passed; and every Blooming Bush, and Flourishing Grove plentifully stored with Winged Inhabitants, who with a

delightful Harmony ſweetly Sing forth their Makers Praiſe, and Warble out their Joyful Welcomes to the Gaudy Spring. I one Day took a Walk in the Fields, to Feaſt my Eyes with the variety of Delightful Objects which that Seaſon of the Year, wherein the Univerſe bears the nearſt reſemblance to the happy ſtate wherein the Immortal God at firſt created it, liberally offers to the view of the Admiring Beholders, and thereby lays an Irreſiſtible Obligation upon Heavenly Minds, to Spiritualize the ſeveral Objects they behold, and ſatiate their happy Souls with Heavenly Meditations, by affording them ſuch innumerable occaſions of Contemplating the Divine Goodneſs. And as I walked, the various Objects repreſented to my View, afforded divers occaſions of, and furniſhed me with matter for different Meditations. Sometimes I would Contemplate the Divine Wiſdom in the curious Frame and Fabrick of the World, ſtretching the *North* over the Empty Place, and hanging the Circle of the Earth upon nothing, when by the irreſiſtable Power of his Almighty Word, he ſpake a Confuſed Chaos into Form and Beauty, Commanding ſome part of the

the Earth to raiſe it ſelf into lofty Hills, and aſpiring Mountains; forming their Concave Heads for Springs, and ordaining their Bowels for the Production of the Uſefulleſt and the Richeſt Minerals, and appointing other Parts of it to ſubſide into Humble Valleys, and be Formed into Champain Plains, whoſe Surface he Clothed with a Carpet, curiouſly interwoven with various and delightful Flowers, and Adorned with a Natural Landſcape of ſtately Cedars, Shady Palms, and Spreading Pines, Fruitful Groves, Aromatick Plants, and Balſamick Shrubs, Invironing the whole with the Liquid Ocean, Commanding the Sea to Compaſs and Imbrace the Habitation of Man, reſerving it as a perpetual ſtore to Adminiſter Rain to the Bottels of Heaven, and Convey Liquor to the Bubling Fountains, ſupply Mankind with the variety of Uſeful and Delectable Creatures wherewith the Almighty hath ſtored it, and ſerve him for the uſe of Navigation and Commerce. Repleniſhing the Earth likewiſe with innumerable Rarities, and almoſt Infinite Variety of Living Creatures; and furniſhing the Air with the moſt admirable and Raviſhing Muſick, Eſtabliſhing a Glitte-

ring Cannopy, admirably Beautified with Spangling Stars to cover all his Sublunary Works, Ordaining it to be a Tabernacle for the Sun, whoſe Influence and Motion Conveys Heat and Vegitation, and Meaſures Light and Darkneſs to all things beneath his Sphere.

And having thus finiſhed and Beautified the World, and prevented the very Wiſhes of Man by thoſe admirable Preparations for him, at laſt he Formed him alſo, and from a Clod of Earth exalted him to be the Head of the Univerſe, and the Perfection of all the Viſible Creation, advanced him into the Throne, and gave him Dominion over all the reſt of the Creatures, appointing him to be their High Prieſt, to Offer up their Tribute to their Great Creator, whereby the Divine Goodneſs antedated his moſt Ample Deſires, rarified his Inlarged Heart, and filled his Capacious Soul with Sacred Wonder.

Sometimes I would Expatiate in my Thoughts upon the Reaſonableneſs and Eaſineſs of that Law which God gave to Man in the Primitive ſtate of Innocency and Happineſs, as the Rule of his Obedience, and the Condition upon which he

ſhould

ſhould remain in the perpetual Poſſeſſion of all thoſe Glorious Felicities wherewith he was then Crowned.

And then upon the Folly and Madneſs of Man, that notwithſtanding the Reaſonableneſs of the Homage he was Obliged to pay to the Great Monarch of Heaven and Earth, he ſhould ſo eaſily permit himſelf to be puffed up with ſo much Pride and Arrogancy, as to aſpire after an Equality to, and be prevailed upon, and wheadled by the very firſt Temptation to fall into flat Rebellion againſt, and Commence open War with his Soveraign, whereby he loſt at once the Divine Favour, and all the Happineſs and Felicity which was the Conſequence thereof, Expelled himſelf out of *Eden*, and Barocado'd the enterance into the Celeſtial Paradiſe, againſt him and his Poſterity for ever: Precipitated himſelf into a Gulf of Deſolation and Woe, and rendered himſelf obnoxious and liable to all the Torments and Miſery, which Abuſed and Inraged Juſtice, in Conjunction with, and Aſſiſted by Almighty Power, was able to Inflict.

Then I could not but Meditate on the Triumphs of Hell, and how the Devils

rejoyced

rejoyced at their Victory, Priding themſelves, that although they were not able to revenge themſelves upon the Great God for Expelling them out of Heaven, and Caſting them down into Hell, to be for ever Tormented in thoſe unquenchable Flames, yet they had wrakt their Infernal Rage and Deviliſh Revenge upon Poor Mankind, and thereby ſpoiled as they thought the New Creation: Robbed God of the Honour he deſigned to himſelf thereby, and Involved *Adam* and all his Poſterity into equal Ruine with themſelves, who muſt now undergo alike juſt Condemnation, be equal ſharers with them of their Miſery, and Eternally bear them Company in the Everlaſting burnings.

And then methoughts I ſaw wretched Man in a moſt Forlorn and Deſpairing Manner, bitterly exclaiming againſt his Madneſs and Folly, and pitifully bewailing and lamenting his deplorable and wretched Condition; running into the Woods, and ſtriving to hide his Guilty Head among the Thickets, from the unavoidable ſearch of the Allſeeing Judge, who immediately followed him thither; called him to the Bar, and Convicted him

him of the Crime of Disobeying and Rebelling against his Almighty Will, in wickedly breaking, and perfidiously violating his most Just and Righteous Law. Upon which my trembling Ears diligently listned to hear the dreadful Pronouncing of the Fatal Sentence, Consequent to the preceding threatning, *in the Day that thou eatest thereof thou shalt die.* But lo, to my wonder and astonishment, Divine Love produced a Reprieve before Sentence, and Mercy stept in and stayed the Execution, Free-grace having from all Eternity prepared a Propitiatory Sacrifice to Compensate for the Crime, and restor'd the Prisoner to the Favour of his Soveraign; to the exceeding amazement of Angels, those shining Courtiers of the King of Glory, that continually reside in his Celestial Palace, and perpetually attend the performance of his Royal Command, who were all of them hereupon filled with a Divine Wonder, at the Infinite and Inconceiveable Condescention of the great Jehovah, in parting with his own Son, his only Son, for the Redemption of Rebellious and Ungrateful Man: To the inexpressible Comfort and Consolation of the Reprieved and Pardoned wretch, who

was

was hereby inſtantly raiſed from the depth of deſpair to the very Pinacle of hope. And to the Grief and Confuſion of Hell, whoſe Tormented and Deſpairing Inhabitants found themſelves ſtrangely diſappointed, by the admirable Contrivances of the Covenant of Grace made between God the Creator, and God the Redeemer from all Eternity, whereof they had no Knowledge till now when the ſweet Effects of it began to appear in the Expiation of that Miſchief which their Infernal Subtilty had effected; and the advancing Man to a Happineſs far more Admirable and Glorious than that from which he was fallen, in regard of the immutable ſtability thereof; it being ſo firmly fixed by the Eternal Decrees of God, and Confirmed by the Precious Blood of the Mediator, to all thoſe happy Souls who are of the Number of Gods Elect, and for whom the Bleſſed Jeſus hath Bought and Purchaſed this Eternal Happineſs, that it is an utter Impoſſibility for all the Rage of Earth and Hell to rob them, or deprive them of it.

And having thus in my Meditations run through the Creation, the Fall and Redemption of Man, I Reflected more particularly

ticularly upon the ſad and innumerable miſeries whereunto Fallen Man is now Subject, as the Reward and Conſequence of his Depravation, revolving in my Mind the Huge Slaughters, Cruel Maſſacres, and the Bloody and Inhumane Executions which have happened in all Ages; the Miſeries and Calamities of Sickneſs, and the Tormenting Pains wherewith many of thoſe Diſtempers to which he is Subject are attended, as the Gout, Stone, Strangury, Collique, and the like; the many unſeen Accidents which frequently render the neareſt Relations uncomfortable and diſpleaſing, and imbitter the ſweeteſt and moſt deſirable Enjoyments, together with the various perplexities which always accompany the moſt proſperous and flouriſhing Condition of Rich and Great Men, and from which their Large Poſſeſſions, Great Places, Honourable Titles, and the Palaces of Princes cannot ſecure them. Nor can even the Throne it ſelf exempt him that ſits thereon from having the glittering Diadem wherewith his Royal Temples are Incircled, attended, and incumbred therewith, and rendred always uneaſy, and ſometime unſafe thereby; but chiefly upon the miſerable and deplorable

deplorable Condition of Man in the Loſs of God's Image, and the Original Corruption wherewith his very Nature is Defiled, the Poiſonous and Infectious ſteems whereof are perpetually Bubling forth in the many and horrid Acts of Prophaneneſs and Debauchery, whereof his ſhort and tranſitory life is Compoſed, and at the Period and Concluſion thereof, ſadly plunges him into a Sea of Wrath and Everlaſting Miſery: And that notwithſtanding all this, it is a Work of moſt incredible difficulty to allure and prevail with this wretched Creature to accept of and imbrace the Bleſſed Jeſus in the Offers of the Goſpel, and thereby at once free himſelf from the intollerable ſlavery of Sin, the Fear and the Danger of Hell, and be Reconciled to, and enjoy the favour of God with all the Delights and Glories of Heaven as the Conſequence thereof: That nothing below an Infinite Power can poſſibly effect it; the Conſideration whereof Clipped the Wings of my aſpiring Soul, which till now had been Towering aloft, and Soaring above the Clouds, and ſo overwhelmed it with Grief and Melancholly, that I ſat me down on a Flowery Bank, when leaning on my Hand in a kind of a ſad and ſorrowful Poſture, I

fell

fell asleep, and in my sleep I Dreamed, and methoughts I saw at some distance, an innumerable Company of Men, Women and Children Dancing and expressing abundance of Mirth and Jolitrie, which begat in me an extream desire to inform my self of the Quality of the Persons, and the occasion of their Rejoycing. To which purpose I directed my steps towards them, and as I drew nearer, I found them to be vastly more in Number than I at first conceived them, and could perceive that there were Persons of all Degrees and Ranks; and that Young and Old, the High and the Low were all of them ingaged in the same kind of Diversion, and that the Rich and the Honourable were Confusedly intermingled with the Poor and the Despicable, wherefore meeting with some stragling Persons before I got up to the great Heard, I inquired of them with great earnestness, what Countrey it was wherein I was then Traveling? What kind of People they were that Inhabited it, and what was the occasion of all that Mirth which I discovered in the Company that I saw on yonder Plain?

Sir, *reply'd they*, every one of your Questions sufficiently demonstrate that you

you are a Stranger in our Country, which obliges us to give you as Poſitive and Satisfactory an Anſwer as poſſibly we can; Wherefore, know Sir, the Country wherein you now are, is called *Wilderneſs*, as well for the Largeneſs and Barrenneſs of it, as the innumerable Dangers which always attend thoſe who Travel in it. It is Situated exactly between two vaſt and mighty Countreys, each of which are far longer and bigger than it ſelf. There is but one way into it, through which all its Inhabitants have entred, and there are but two ways out of it, through which, all thoſe who Travel to either of thoſe Countries Situated upon its Borders muſt of neceſſity paſs. And that fine, broad, ſmooth and pleaſant Path which you ſee goes down there on the left hand, Beautified and Adorned with many rare and delightful Varieties, and which, as you ſee, is throng'd with Paſſengers, is one of them, and is known by the Name of *Impenitency*, it leads directly to the Kingdom of *Darkneſs*. And look up yonder Hill on your Right-hand, wherein you ſee not above two or three Travellers, is the other, and that is uſually known by the Name of *Converſion*, it leads as directly to the Countrey which

which lieth on that ſide of the *Wilderneſs*, and is called *Celeſtial Paradiſe*, as the other does to the Kingdom of *Darkneſs*. Now we ſuppoſe you cannot but wonder by this time why the Path which leads down to the Kingdom of *Darkneſs* is ſo much Crowded with Paſſengers, and the other which leads to the *Celeſtial Paradiſe* ſo ſeldom trod. But before we acquaint you with the Reaſons, it is neceſſary that we inform you of the different Entertainment thoſe Travellers meet with, as well in their Journey towards, as their Reception into each of thoſe Countries. You muſt know therefore, that thoſe which Travel towards the *Celeſtial Paradiſe*, by reaſon of the narrowneſs and unevenneſs of the Way, have a very hard and difficult Journey of it, are forc'd to ſtrive and ſtruggle hard, and put forth all their might and ſtrength to get forwards, becauſe the Road lies all the way up Hill, beſides which they are forced to grapple with abundance of Difficulties and Diſcouragements; and to Incounter with mighty and powerful Enemies, who endeavour ſometimes by flattery to perſwade and allure them to forſake the way, and at other times by open force and violence

to

to force and thruſt them down, continually moleſting them ſome way or other, adding moreover continual Mockings and Scoffings, deriding their Madneſs and Folly (as it is termed by them) for walking in ſuch untrodden and forſaken Pathes. But to make amends for the troubleſomeneſs and unpleaſantneſs of the way, they no ſooner draw near to the Borders, and get within view of the Countrey; but they are met by ſome of the ſhining Courtiers of the Great King, by whom they are Congratulated for their ſafe Arrival within the view of the *Celeſtial Paradiſe*, bearing them Company, and aſſiſting them in the remainder of their Journey, and as ſoon as they arrive there they are Welcomed and Embraced by the King himſelf, by whom they are immediately arrayed in Robes of Majeſty, Seated upon Thrones of Glory, and their Victorious Temples adorned with Crowns of Triumph; in which manner they are to Live and Reign in the Royal Palace, and with the reſt of the Bleſſed Inhabitants of the Place, be Kings and Prieſts unto himſelf, and the Lamb for ever and ever.

But on the contrary, thoſe who Travel towards the Kingdom of *Darkneſs*, in regard

gard the way is broad, plain, and easy, somewhat inclining down Hill, filled with abundance of Passengers, and repleniſhed with many other Felicities, to render it the more pleaſing and delightful, and thereby allure them to perſevere therein, their Journey thither is attended with little or no trouble, oppoſition or difficulty; but they march on Couragiouſly in Triumph and Glory: But at the end of the way, ſuddenly and at unawares, and uſually before they can imagine they are got half way in their Journey, they fall down into the Kingdom of *Darkneſs*, which ſome have thus deſcribed.

Rebellious Angels, tho' Heaven's Ancient Race,
The Almighty thruſt into the loweſt Place,
Which from the Earth ſo deep, and dark doth lie,
As we are diſtant from the Starry Skie.

And being thus fallen into this dark and diſmal Place of Horrour, they are there loſt for ever, as it is ſaid of them in Holy Writ; *I ſaw the Wicked flouriſh like a green Bay-tree, but I looked, and loe ſuddenly he was not.* They are likewiſe evilly Intreated, and made Slaves of by the King

King of that Place, which many of them are not Ignorant of, and yet will not be perſwaded from walking in the Path that leads thither, and therefore we ſhall next give you the Reaſons thereof.

Firſt, Some becauſe they have Chriſtian Parents, were Baptized in their Infancy, and Educated in the Chriſtian Religion, ſuppoſe themſelves born Heirs apparent to Celeſtial Happineſs; and therefore conclude that whatſoever way they walk in, they ſhall certainly get thither in the End. And that their Indulgeing themſelves in Prophaneneſs and Debauchery will prove no impediment to their obtaining that Eternal Happineſs, which they vainly Imagine to be their Birth-Right: And therefore you may with as much Confidence of prevailing ſpeak to the Mountains to remove, or Command a Houſe to turn its Foundations uppermoſt, as to convince them of their danger, or perſwade them to lay a better Foundation for, or obtain a New Title to everlaſting Glory.

Secondly, Some having Travelled many Years in the ways of Sin, and found abundance of delight and pleaſure therein; and having never ſo much as looked towards the

the ways of Religiou and Holineſs, but at a diſtance they fancy them to be far more diſmal and void of pleaſure and delight than they really are, and therefore cannot perſwade themſelves to leave a pleaſant Rode wherein they are well acquainted, for a loanſom Path wherein they are altogether Strangers. Or, if they have ever adventured to enter a little way therein, by the Diſcouragements they meet withal, and the Revolveing in their Minds, the ſweetneſs of their former Enjoyments, they have been allured back; *returning with the Dog to his Vomit, and with the Sow that was waſhed to her wallowing in the Mire.*

Thirdly, The greater number are drawn into it by their Ignorance and Folly, and the Example of others; accounting it ſafe enough to go to Hell with a Multitude, and eſteeming a Popularity in Miſery better than a Singularity in Happineſs.

Fourthly, Some walk in the Broad-way, becauſe all that they enjoy there is their own, and the place which they receive, at their End of it, they receive upon the Score of Merit; but if they ſhould go in the Narrow Path, then both the neceſſary

Proviſions

Proviſions for their Journey, and the *Celeſtial Paradiſe* at the end of it, muſt be given them as a Free Gift, by the King of the Country, which they cannot indure.

Fifthly, Many refuſe to walk in the Narrow way, becauſe of its ſimplicity and plainneſs, they muſt have their Glorious Colledges, and their Splendid Miniſters, their Beautiful Quires, and Raiſed Altars, Incloſed with Hangings of Arras and Tapeſtry, and richly furniſhed with the Fineſt Silver, and Adorned with the Gold of *Ophir*. They muſt have a Gaudy and Pompous Worſhip, and a Raviſhing Harmony of Vocal and Inſtrumental Muſick to delight and exhilerate their Spirits, and if you will deny them this, you may go to the *Celeſtial Paradiſe* alone for them, for you ſhall be ſure to have none of their Company.

Sixthly, Abundance of thoſe who walk in the Broad-way have obtained ſome knowledge of the *Celeſtial Paradiſe*, entertain good thoughts of it, and would fain procure an Intereſt therein; but it being an hereafter Happineſs, an Inheritance in Promiſe only, and they being impatient Creatures, are unwilling to

ſtay

ſtay ſo long for their Happineſs, or tarry for their Portion till the end of their Lives: Wherefore cloſing with the deſires of thoſe mentioned in Holy Writ; that cry out, *Oh, who will ſhew us any good?* wholly neglect that ineſtimable Treaſure wherewith thoſe happy Souls are enriched, upon whom the Son of the Bleſſed lifts up the Light of his Countenance, and thereby makes them to Rejoyce more than others whoſe Corn, and Wine, and Oyl increaſes.

Seventhly, Many of thoſe, who do enter into, and make ſome Progreſs in the way to Celeſtial Happineſs, by reaſon of ſome defects in their entrance, they after a little time ſtrike into ſome of thoſe By Paths which Border upon the way to Life, and ſeem to run Parallel with it, but indeed, after ſome Miles Travelling they Wind off, and by inſenſible degrees lead into the Broad way again, and when they arrive there, they Bleſs themſelves to find the way to *Celeſtial Paradiſe*, wherein they confidently perſwade themſelves they are yet Travelling, as free from trouble, and repleniſhed with as great or greater Felicities than that wherein they Formerly Travelled towards the Kingdom of

Darkneſs; ſo that by this means the Convincing them of their dangerous miſtake, and the reducing them back again to the way of life, is become far more hard and difficult than it was at firſt, and many of them never find they have loſt their way until it is too late to return.

They having given me this Deſcription of the Country, I found my Heart exceedingly affected therewith, which put me in mind of what the Diſciples of our Lord ſaid to each other, viz. *did not our Hearts burn within us, when he talked with us by the way, and opened to us the Holy Scriptures*; But perceiving one of them going to proceed, I begged of them firſt to reſolve me this Queſtion concerning the Narrow Way, which they called *Converſion*; whether there were no manner of Pleaſure and Delight therein, which may in ſome meaſure allay the bitterneſs, and Compenſate the troubles of the Journey?

You muſt know, Sir, *reply'd they*, its ſo far from being wholly without, that it is the only Path in the whole Country, which affords any True, Solid, and Real Pleaſure. In the other indeed they have a great many Carnal Pleaſures, and Fleſh-

ly

ly Delights, but they afford no Real, but only an Imaginary Happiness; and therefore although they express abundance of Mirth, yet it is the Travellers in the Narrow Way which have the only True and Real cause of Rejoycing. But you must know Sir, that they are Pilgrims, and the Happiness and Treasure whereof they are Possessed, is such as is most agreeable to, and convenient for such a Condition; were they Clog'd and Laden as the others are, what Progress would they make, do you think, in their Pilgrimage; since the Path is so narrow, lies up Hill, and is attended with so much difficulty all the way till they come to their Journeys End? And therefore their Treasure is chiefly within them, so that all the Enemies in the World cannot Rob them of it, nor do Strangers intermeddle therewith: Redeeming Love, Pardoning Mercy, and Converting Grace is their Happiness and Treasure: They are Reconciled unto, and are become at Peace with God; and the Great, the Everlasting, and the Almighty *Jehovah* is become their Portion and Inheritance. Infinite fullness and Alsufficience it self is the Ocean wherein they Swim, the Air wherein they Breathe, and the Fountain

whereat they Drink, the Streams whereof refreſh their Spirits, and make glad their Souls, even in the midſt of outward Calamities. They have an aſſurance of Divine Love, and are filled with the Peace of God which paſſes all Underſtanding. And now I hope you are Convinced, Sir, *ſaid they*, that the Way is not without its Comforts; but if it were, the ſweetneſs of the End would Compenſate and make amends for the bitterneſs of the Way. To which I making no reply, they concluded me ſatisfied by my ſilence, and therefore proceeded.

And now, Sir, ſaid he that ſpoke to me at firſt, having thus Deſcribed unto you the Country wherein you now are, and my Friend having reſolved your Doubt concerning the Narrow Way, which we call by the Name of *Converſion*. I ſhall proceed to the Anſwer of your Second Query, what kind of People they are which Inhabit this Countrey: They are, Sir, of the Generation of a certain Man called *Adam*, a Native of the Land of *Eden*, and being Expelled that Countrey for their Uſurpation and Rebellion againſt the Monarch thereof; they ſettled in this Wilderneſs. They are a Peo-

ple

ple who are Naturally extream proud, and yet both they and all their Predeceſſors were Beggars from the Cradle, and they are born to Trouble, Deſolation and Miſery, as naturally and with as much frequency as the Sparks fly upwards. Beſides which they are in continual danger of being taken in ſome or other of thoſe Snares which the Prince of *Darkneſs* hath placed all over this Wilderneſs ſo ſecretly, and covered them with ſo much Craft and Subtilty, that its a Matter of Incredible difficulty to diſcern them, and thereby fall into *Tophet*, the Place where the Damned are Eternally Tormented; notwithſtanding which it is their conſtant cuſtome to ruſh amongſt thoſe Snares with as much eagerneſs and inconſideration as the Horſe ruſheth into the Battel; and put far from them the Evil Day, until ſuch time as it overtakes them at unawares, and the Son of the Eternal, when his Wrath and Indignation is ſtirred up, ſuddenly tears and rends them to pieces: And in order to this, putting far from them the Evil Day, is the Intent and Deſign of that Mirth and Jolitry which you ſee expreſſed by the People that Dance on yonder Plain, which may

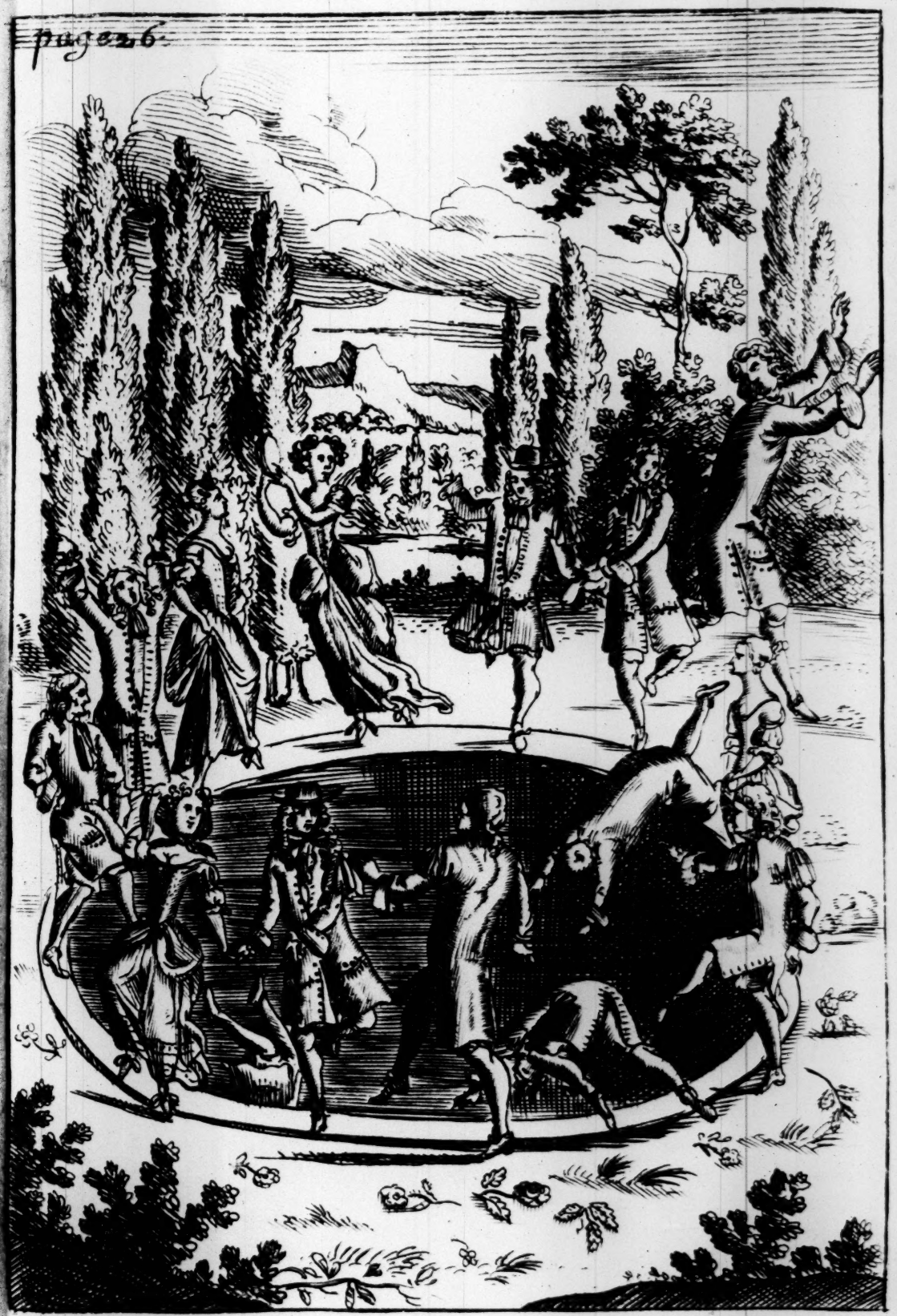
ſerve as an Anſwer to your Third and laſt Query.

The Diſcourſe being thus finiſhed, and I having acknowledged my Obligations to them for their Courteouſneſs and Civility, returned them Thanks for their gratifying my Curioſity, and taking my Leave of them, I went towards the Plain, and as I drew nearer, I perceived there was a large hollow Circle or Cavern in the midſt of them; and becauſe I could not conceive what it ſhould be, I preſſed in among them, and going to the Brink thereof looked in, and lo to my Amazement and Wonder, I then plainly perceived that they were all of them Dancing about a Pit that was bottomleſs, and playing with Flames that never go out; and as I ſtood there, methoughts I could hear the horrible out-cries and diſmal Screeches of the Damned, and the Ratling of the Chains, and the Fiery Shackles of the Priſoners of Hell, whereupon being much aſtoniſhed, my Spirits ſinking within me, and my very Fleſh trembling for fear, I ſuddenly ſtarted back, and fled for my life, leſt the Rowling Flame which flowed like a ſtream of Brimſtone, ſhould have Conſumed me, or the Noiſome Fumes of the

the Burning Sulphur which came up into my Noſtrils ſhould have Suffocated and Choaked me; but being gotten ſome diſtance from it, and as I thought out of the danger thereof, I firſt lifted up my Soul to God, returning Adoration and Praiſe to him for delivering me from the danger of the Horrible Pit; and then turning my ſelf towards them again, I could not but ſtand and behold them with Admiration and Pity, and found my Heart touched with a ſenſible Commiſeration of their deſperate Folly and Madneſs, in their wilful continuing to ſport themſelves in a Place of ſo much hazard and danger, notwithſtanding the reiterated cautions they perpetually receive to forwarn them of their danger, and Adviſe them to flee from the wrath to come. And behold as I looked earneſtly upon them, methoughts I ſaw ſometimes one, and ſometimes another drop into the Pit, and the Flames catched hold of them, methoughts when they were falling they ſtruggled with all their might and main, endeavouring if poſſible to make their eſcape; but, alas, it was then too late, and there was no remedy.

But while I ſtood in this manner look-

ing towards them, I ſaw ſeveral Gentlemen in Gowns ſtanding up amongſt them, and thereupon I drew near and liſtned to what they would ſay; and the truth is, I there heard divers very Learned and Rational Diſcourſes of the evil Conſequences of Sin, the Dreadfulneſs of *Tophet*, and the Happineſs of the *Celeſtial Paradiſe*; inſomuch that I verily thought within my ſelf, that thoſe Orations would certainly make Converts of at leaſt an half of the Company, and prevail with them to go on Pilgrimage to the Promiſed Land, which had been ſo admirably Deſcribed and Commended to them; and I waited with a great deal of Patience to ſee them begin; but all to no purpoſe, for not a Man of them would ſtir a Foot, whereat I wondered, and Reaſoned thus within my ſelf. Good God, *ſaid I*, ſhall all theſe Learned and Rational Diſcourſes be ſpent in vain, and prove like Water ſpilt upon a Stone. Shall ſo many excellent Words, and ſo many curious Sentences be loſt in the Air, and prove of none Effect? Shall they Accompliſh nothing to thy Honour, nor the good of thoſe to whom they were directed? Shall ſo much Pains be taken by the Orators, and yet ſhall they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they not have one Soul added to their Miniſtry as an Incouragement to them in their Work, and to Demonſtrate thy aprobation thereof? Lord what can be the occaſion of this, and where ſhall I fix the Reaſon thereof. And methoughts I found my Mind wonderfully grieved and perplexed becauſe I could obtain no ſatisfaction therein; but after ſome Pauſes and Serious Deliberation thereon, I conſidered that the Reaſon of it was, becauſe they Preached to them as if they were all Converts, and had already begun their Pilgrimage, and therefore ſtood in no need of any Perſwaſions to enter into the Narrow Way, but only a few ſhort and curſory directions for their walking therein. And whilſt I was muſing on this Matter, and bewailing the miſerable Conſequences of ſo Fatal a Miſtake, I ſuddenly heard a Man ſpeak with a loud Voice like the Noiſe of Thunder, and looking up, I ſaw a fine Grave Old Man, whoſe Name as I have ſince learned was *Boanerges*; he laid open their miſerable and undone Condition, and aſſured them in the Name of the Eternal *Jehovah*, *That unleſs they repented they ſhould all likewiſe Periſh*: At the pronouncing whereof, I ſaw one.

one of them began to change Countenance, and look as if he were almoſt perſwaded to become a Pilgrim; wherefore, I drew near to him, to obſerve what he would do, and methoughts I heard him ſay thus to himſelf: The truth is, I now ſee plainly that I am in a loſt and undone Condition, and that this Careleſs and Prophane life which I now lead will certainly undo me; to prevent which, I muſt Repent and forſake my Sins, in order to my finding Mercy. But, oh, *ſaid he*, the miſchief of all is, that I muſt then leave all my Delights and Pleaſures, forgoe and bid an Eternal farewel to all this Brisk and Jolly Company, with whom I have hitherto ſpent my time in Mirth and Pleaſure, and abandon thoſe beloved Practices which always afforded me ſo much Delight and Satisfaction, that I have accounted them as dear to me as my Right Eye, and as neceſſary as my Right-hand, and the parting with them, will be as terrible, Diſpleaſing, and Painful, as the Diſjoynting, nay Diſ-membring of my Body; and therefore, what wilt thou do, O my Soul, wilt thou conſent to a Mortification of the Parts; or wilt thou content thy ſelf with the Deſtruction of the whole?

Wilt

Wilt thou yield to a Cutting off thoſe Corrupt Members, with which it is morally impoſſible thou ſhouldeſt ever enter into life, or wilt thou reſolve by a ſparing of them, to plunge thy ſelf, Soul and Body, into everlaſting Death. And after a little pauſe, he added, But ſuppoſe, O my Soul, that thou couldeſt freely conſent to part with all theſe things which thou haſt eſteemed as Precious as thy life, nay more precious than thy ſelf, yet thou muſt go further and Submit to the doing and ſuffering many things very irkſome and tedious to Nature; as being Buffeted, Hated, and Derided by the World, the loſs of thy Reputation, and Credit; Goods, and Eſtate; the Impriſonment of thy Body, and it may be the loſs of thy Life too: And indeed the whole way to this *Celeſtial Paradiſe* is attended with ſo much hardſhip and danger, that even thoſe who Commend it to thee, and perſwade thee to go on Pilgrimage thither, tell thee plainly, that through many Tribulations thou muſt inherit the Kingdom. Upon which methoughts he began to ſhrink, and ſhruging up his Shoulders, was about to Addreſs himſelf to his former Courſes; whereupon I ſaw a Grave Serious Old Gentleman,

Gentleman, who ſtood by, the Gravity of whoſe Countenance ſhewed him to be a Judge, (and as I remember one of them that that ſtood by, told me his Name was *Conſcience*, and he is, *ſaid he*, the Vicegerent of the great King) he boldly ſtruck him upon the Shoulder, and in a kind of harſh and ſurly Dialect, told him plainly, that ſince he believed not, he was damned; and that by the rejecting the Council of God, he had accounted himſelf unworthy of Eternal Life, and drawn upon him the Infinite Wrath of the Eternal *Jehovah*, who is thereby ſo much inraged and filled with Anger againſt thee, that he is coming forth in his Fury to Revenge upon thee, wretched thee, all that Scorn and Contempt wherewith thou haſt ſhamefully ſlighted, and wilfully refuſed the Sacred Charms of Redeeming Love, and the Wonderful and Amazing Offers of the Divine Bounty. Upon this methoughts I ſaw him tremble and look as if he were in a ſtraight, and knew not what to do; upon which the Gentleman began to ſpeak again, and told him, that it was no time for him to Debate, leſt before he came to a Concluſion, he were overtaken by the hand of Juſtice,

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and then I can assure you, *said he*, there will be no possibility of escape. Whereupon I heard him say to himself, this Wicked and Profligate course I see now must be forsaken, or else this Old Gentleman will never let me alone, but will be a perpetual trouble to me, which I am not able to indure, for his Words are terrible as Thunder, and I dread his Reproof more than an Earthquake; besides if what he says be true, I shall be in a dreadful Condition, for as I remember, I have somewhere read, that This Majesty of Heaven and Earth against whom I have been guilty of High Treason (having lived in Actual Rebellion against him this many Years, and whom Mr. *Conscience* tells me, is now coming forth against me Armed with Fury and Wrath to destroy me, and Execute me as a Traytor) is a Consuming Fire to the Workers of Iniquity; That his very Nostrils breathe Smoke, and out of his Mouth comes devouring Fire; and the Prophet *Daniel* hath formerly told me, that he had seen him several times, and that once he beheld him seated upon a Throne which appeared to him like the Fiery Flame, and his Wheels as Burning Fire, and affirmed that he beheld

held a Fiery Stream iſſue and come forth from before him, and that thouſand thouſands Miniſtred unto him, and ten thouſand times ten thouſand ſtood before him. And now, O my Soul, if all this be true, and this great and terrible *Jehovah* be coming forth in this manner againſt thee, as I fear he is, for I read the other day a Paſſage in the Divine Law which now comes freſh into my Mind, and I verily believe it to be intended as a Declaration of War againſt me, *viz. The Lord trieth the Righteous, but the Wicked and him that loveth Violence his Soul hateth, upon whom he will Rain Snares, Fire and Brimſtone and an horrible Tempeſt, this ſhall be the Portion of their Cup: For his hand ſhall ſearch out his Enemies, and his right hand ſhall find out all thoſe that hate him, whom he will make as a Fiery Oven in the time of his Anger, he will ſwallow them up in his Wrath, and the Fire ſhall devour them, their Fruit he will deſtroy from the Earth, and their Seed from among the Children of Men, becauſe they intended Evil againſt him, and imagined a miſchievous Device, which they only wanted Power to perform; therefore will he conſtrain them to turn their Backs when he makes ready his Arrows upon his ſtrings againſt*

againſt the Face of them: What wilt thou do? It is impoſſible for thee to ſtand before him, or defend thy ſelf againſt him, for he is too ſtrong for thee, and infinitely above thy match; neither haſt thou any other Forces to Muſter up againſt him, but Briers and Thorns which he will eaſily go through and burn together; nor can I ſee any probability of eſcaping by flight; for whither wilt thou go from his preſence, or in what place wilt thou hide thy ſelf from his ſight? Doſt thou know any place ſecret enough to exclude thee from his ſearch, or art thou acquainted with any Cavern ſo dark and remote, and the way to it ſo intricate and perplexing, that Infinite Wiſdom cannot find it out, nor Omniſciency it ſelf Penetrate it? Having thus reaſoned with himſelf he ceaſed, diſcovering by the Dejectedneſs of his Countenance, the trouble of his Mind; whereupon I ſaw a brave ſolid Perſon ſtep to him, as I remember, his Name was *Judgment*; and having firſt fixed his Eyes upon him, and viewed him for a conſiderable time, he ſpake to this, or the like purpoſe; Sir, I am ſomewhat concerned to ſee you in ſuch a dreadful and deplorable Condition, and

I would fain be inſtrumental for the helping you out of it: I muſt acknowledge, that of all Men in the World, I have been the moſt miſtaken in you; for the truth is, I did verily believe you to be in as good a Condition as any Man living, and flattered my ſelf into an opinion, that as you were bleſſed with Outward and Temporal Felicity, ſo you were in a ſafe and ſure way to obtain Everlaſting Happineſs; nor had I yet been undeceived, had not the Son of the Bleſſed, who is by Virtue of his Mediatorſhip, made unto us Wiſdom, as well as many other Precious and Neceſſary things, without which we can never be happy, darted the Beams of Divine Light into me, and by thoſe enlightning Rays inabled me to take a clearer proſpect of your Condition than ever I did before, whereby I plainly perceived, that your Condition was far worſe, and more dangerous and diſmal than I ever imagined; but I muſt tell you for your Comfort, that at the ſame time wherein I received this diſcovery of your danger and miſery, I received likewiſe Information of your Remedy too. At which Words methoughts the Man ſuddenly revived and looked chearful, as if

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he Power and Efficacy of ſome rich and eviving Cordial had raiſed and exhile-ated his drooping Spirits, and chaſed a-ay thoſe diſponding thoughts which till ow had filled his fearful Breaſt with Hor-or and Deſpair: And he cried out, Oh, ir, if you will do that, I ſhall eſteem you he beſt Friend I have in the World: Pray hat courſe muſt I take to prevent my be-ng Miſerable for ever? Sir, *ſaid he*, your nly way to prevent that, and to ſecure our being Eternally happy; is immedi-tely to fly for your Life, (for if you ſtay ere, there is no probability to prevent our Ruine) and go on Pilgrimage to the *Celeſtial Paradiſe*; for in the way thither here ſtands a City, the Name whereof is *Refuge*, and it is appointed and ordained y the Eternal, to be a place of ſhelter or all thoſe, who, finding themſelves pur-ued by the Avenger, will fly into it; and e hath freely promiſed, upon the Word f his Omnipotency, that from the very ay and Hour of entrance thereinto, e ſhall be Eternally ſafe from the Aven-er; nay, hath aſſured us, that the A-nger himſelf ſhall thereupon become cified, that his heart ſhall be molified wards us, and his Indignation againſt

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us be appeaſed, and that he ſhall put on Bowels of Compaſſion, and Cloath himſelf with the Love and Tenderneſs of a Father towards us, when ſpeaking to us in the moſt Melting and Compaſſionate manner, he ſhall declare that Fury is not in him, but Favour and Friendſhip, Love and Good will is all that we may now expect to find from him; that he would Cloath and Beautifie our Souls with Holineſs, and Inrich them with the Ineſtimable Treaſures of Glory and happineſs, beſtow upon them the refreſhing Dews of Heaven here, and the fulneſs of it hereafter; by which Sweet and Comfortable Words, he ſhall effectually perſwade us to lay hold of his ſtrength, and make Peace with him, Promiſing, that thereupon he will become a Sun and a Shield to us, that Infinite Love, and Divine Goodneſs ſhall be our Inheritance, and Omnipotency it ſelf our Portion: Now the Gates of this City ſtand open Day and Night to give continual Entrance to any who fly thither.

But now, if ever you expect entrance into this City, you muſt conſent to the being ſtripped of all thoſe abominable Rags and filthy Garments wherewith you are now Cloathed; and you muſt

muſt lay down all thoſe Luſts and Corruptions, which for the ſake of an Imaginary Happineſs you have fancied in them, you have hitherto with incredible Pains and Induſtry always carried about with you, and Indulged them in your Boſom; but no you muſt relinquiſh them for ever, and abandon and turn from them with the greateſt hatred and deteſtation imaginable; nay ſince they have Traiterouſly oppoſed your ſubjecting your ſelf to the Son of the Bleſſed, and would not have him to Reign over you, you muſt bring them before him, that he may ſlay them: This indeed is hard and irkſome to Nature, and you will find ſome difficulty in the performance thereof; but yet, aſſure your ſelf that this muſt be done, or otherwiſe you will be Eternally undone. Oh therefore, let me prevail with you to conſent to, and reſolve upon the performance hereof. Conſider I pray you, did not the Eternal part with his own and only Son for you, and will you then be ſo ungrateful to deny the parting with thoſe Wretched and Curſed Companions for him, which if not parted with, will infallibly betray you to everlaſting Ruine, and Precipitate you into the deepeſt Place of the Burning Lake? I ſay again,

let

let me perſwade you to this, or elſe ſit down ſatisfied, and content your ſelf to ſpend your time in Mirth and Folly, and your Eternity in Pain and Miſery; and therefore pray reſolve what to do, and let your Debates come to a final iſſue.

Whereupon I ſaw a third Perſon come to him, who ſeemed to be of a far more brisk and Aiery Complexion, than the two former, telling him, that he had diligently liſtned to all the foregoing Diſcourſe, and found himſelf wonderfully pleaſed and delighted therewith, verily believing, that at the very ſame inſtant when, and by the very ſame Act of Grace whereby the Son of the Bleſſed darted the Beams of his illuminating Light into Mr. *Judgment*, whereby he plainly ſaw and diſcovered his Miſery, together with the way and means whereby you may, *ſaid he*, be ſaved from it: He darted into me likewiſe, a ſenſe and feeling thereof, making me to Sympathiſe with you, and incline to help and aſſiſt you in the performing the hard Task, and the carrying you over all thoſe Difficulties Mr. *Judgment* hath Deſcribed, for I aſſure you, that I begin to think ſo well of the Journey, that if you will undertake it, I will go

go along with you and aſſiſt you with Legs wherewith you ſhall Walk and Run therein: Nay, to encourage you the more, I promiſe and ingage my ſelf to furniſh you with Wings for the inabling you to ſore aloft and fly above the Clouds. The extraordinary Promiſes this Gentleman made him of Aſſiſtance begat in me a more than ordinary Curioſity to Inquire his Name, and I was anſwered by ſome who knew him, that his Name was *Affection*.

And now methoughts I heard *Conſcience* begin again to round in his Ears, the greatneſs of his danger, the neceſſity of his eſcape, and the incouragement he had received from thoſe two Perſons for the attempting thereof, demanding what he intended to do. You may be ſure Sir, *reply'd he*, that by this time I am weary of this dreadful and diſmal Condition wherein I now am, hanging as it were between Heaven and Hell, without being able to diſcern to which of the two places I am moſt inclined, nor can I poſſibly diſcern if Death ſhould now put a period to my Life, which of them would be my Eternal Home, and therefore you may well imagine, that I am not without ſome inclination

clination to go on Pilgrimage to the *Celeſtial Paradiſe*; but there is a certain Perſon in the World whoſe conſent I muſt firſt obtain for my ſo doing, or elſe I muſt ſtill remain as I am; for the truth is, without his conſent to, and help and aſſiſtance therein, I can neither begin nor perform my Journey; and yet I am afraid he will not be perſwaded to conſent to, and aſſiſt me therein, for I have found him by woful Experience to be a croſs, ſtubborn, ill-natured fellow, being naturally inclined to oppoſe and hinder every thing which is good, and by Cuſtome inured to the Practice of that which is evil.

Pray, *ſaid* Conſcience, who can that be with whom you maintain ſo near a Correſpendence, that without his conſent you will not be happy. It is, *reply'd he*, one whom you know very well, and I think you have ſome kind of acquaintance with him, and when I have told you his Name, I believe you'l be of my Mind, his Name is Mr. *Will*, and I am confident that you know him to be both a Wilful Headſtrong Perſon, ſtrongly bent againſt any thing that is good, eſpecially againſt this Pilgrimage, and likewiſe, that he hath ſuch an abſolute

Power

Power and Dominion over me, that I can do nothing without his Conſent. Then ſaid *Conſcience*, if that be the Man you ſpake of, I acknowledge there is a great deal of truth in what you ſay, yet I tell you again, you muſt not make uſe of this as an Argument for your delay, leſt ruine ſuddenly overtake you, and you Repent when it is too late, and there be no Remedy: You muſt ſend for him, and ſee if you can get him to conſent, and let your two Friends, *Judgment* and *Affection*, Diſcourſe with him, and ſee if they cannot perſwade him to a Compliance.

Whereupon I ſaw him return all alone by himſelf, and being curious to know what he was going to do, I followed him, and ſaw him enter into a ſecret place wherein he concealed and hid himſelf from my ſight, and indeed from the view of every Mortal, which made me the more deſirous to inform my ſelf what he did there; to which end, methoughts I crept as near to the place as poſſibly I could without being diſcovered, and withal I obſerved a profound ſilence, leſt otherwiſe peradventure I might have been an unhappy Inſtrument to diſturb him in his private Meditations: Being thus ſeated,

ed, I hearkned diligently if I could hear him ſpeak; but notwithſtanding all my diligence he ſpake ſo low, that by that means and my diſtance I could not hear much, only ſometimes when he was more earneſt than ordinary, he would exalt his Voice a little, and then I could hear him Expoſtulate after this manner: Lord thou haſt Convinced me, Oh that thou wouldeſt Convert me too? Thou haſt given me a ſight of my Sin, Oh that thou wouldeſt give me a hatred and deteſtation of it too? Lord; that my Soul may abhor and loath it, and that I might loath my ſelf becauſe of it? Thou haſt by the Terrors of thy Law made me afraid, and by the Threatnings of thine Anger, and the Thunderings of thy Fury haſt made thy Wrath and thy Juſtice terrible to me; Oh that thou wouldeſt now by a Powerful and Effectual Application of the Promiſes of thy Goſpel, make my Soul to hope in thy Mercy, rejoyce in thy Love, and triumph in thy Favour? Thou haſt given me a ſight of a Saviour; Oh that thou wouldeſt give me an Intereſt in him too? Now thou haſt ſhewn him to me; Oh let me not be put off without him; and ſince there is ſuch a Remedy provided, let not my

my Soul periſh for the want of it; ſince there is ſuch Balm in *Gilead*, let not my Wound prove incurable, and ſince there is a Phyſician there; Oh, oh, that my Soul may be healed and recovered by him.

I am weak and feeble, ready to faint and periſh, and thou haſt told me that he is willing as well as able to heal me; Oh make me willing to go to him? Thou haſt ſaid, thy People ſhall be a willing People in the Day of thy Power; Lord Exert thy Power in me, and make me willing to go to thy Son, ſince thou haſt made him willing to receive me? Thou haſt in the Goſpel made a free Offer and Tender of him to me; Lord make me willing and able to accept of it and imbrace it, by receiving him into my Soul, and the making a Compleat and abſolute Surrender and Reſignation of my ſelf unto him.

Lord thou haſt informed my Practical Judgment, and cauſed Light to ſhine into my Underſtanding, and thereby in part cured that Blindneſs and removed that Darkneſs wherewith they were naturally filled, making ſome of thoſe Scales to fall off which Original Corruption at firſt

drew before them, and Actual Tranſgreſſion hath ſince thickned and increaſed, until at length they were extended over the whole Surface, and rendered it not only Dark, but even Darkneſs it ſelf: Thou haſt awakened my Conſcience, and in part cured it of the Plague of Hardneſs and Unfaithfulneſs; and thou haſt moreover regulated my Affections, and reduced them to better Order and Obedience. And now, O Lord, haſt thou done all this for me, and yet ſhall I have no benefit thereby? Haſt thou brought to the Birth, and wilt thou not give ſtrength to bring forth? Shall it ſtick here? Wilt thou give me a glimpſe of Mercy, only to make me the more ſenſible of future Miſery, and afford me a proſpect of thy Love, only to let me know I am not an Object thereof? Haſt thou given a view of Heaven, only thereby to precipitate me the deeper into Hell: Indeed if all this ſhould be, yet I muſt acknowledge that thou art Righteous when thou Judgeſt, and Juſt when thou Condemneſt: But Lord, ſo long as there is ſo much Merit in thy Son, and Bowels in thy Love, I will ſtill hope in thy Mercy, and from thence plead with thee for the finiſhing that

Work

Work which thou haſt graciouſly begun in my Soul? Subdue my Will as well as inform my Judgment, and cure the Stubbornneſs and Rebellion of the one, as the Blindneſs and Darkneſs of the other? And as thou haſt Regulated my Affections to Love and admire thee; ſo bring my Will to comply with, and make choice of thee? Make it willing to conſent to, and aquieſce in that admirable contrivance of Saving me by Jeſus Chriſt? Lord diſplay the Riches of thy Grace, and the Glories of thy Love ſo effectually before it, that it may be ſweetly perſwaded and allured to a Complyance; Oh that by a Diſcovery of the freeneſs, fullneſs and redundancy of thy Grace thou wouldeſt draw and attract it to thee, for hereof I am Confidently aſſured, that if thou doſt begin to draw, my Will can do no leſs than follow after thee.

And now his Voice beginning to be low again, I could hear him ſpeak no more, only I could ſometimes hear him Sigh, and now and then breathe forth an imperfect Sentence, as, Lord how long; or, Oh when wilt thou come unto me, &c. When he had done, he came out, and I ſaw him go into a little Walk not far from the

place, as ſoon as he came there, he met with *Will*, *Judgment*, and *Affection*, and ſo they walked together, and as they walked, he began to break the Matter to Mr. *Will* thus, You know, Sir, *ſaid he*, that you and I have for a long time been loving friends and Intimate aſſociates, have maintained an exact Correſpondence, and with equal conſent have ſpent our time in Sin and Wickedneſs: Raiſed an unreaſonable Rebellion againſt, and maintained an unlawful War with our Soveraign, and that with ſuch a prepoſterous Ingratitude and amazing Folly, Madneſs, and Foolhardineſs; that we have taken the very Mercies which we received from him, and made Weapons of them wherewith to fight againſt him, and in the mean time laughed at our own Danger, and ſported with, and made light of his Power; nay, we have even run upon the very Boſſes of his Buckler, and played at the Mouth of his Roaring Cannon; and although ſometimes he hath laid hard at us, yet we have refuſed to yield, and when he hath offered us a Truce, and propoſed Terms of Reconciliation, we have ſcorned them; and yet you cannot but be ſenſible that he hath infinitely the odds of us, for the very

very Ground whereon we ſtand to fight, is full of Pits and Snares, and Incommodated with a Thouſand Inconveniences, beſides which it borders upon an Unfadomable Precipice, on the very Brink whereof we have frequently played, and ſported our ſelves with the Rowling Fire, and Unquenchable Flame wherewith it is filled: You know likewiſe that our Feet frequently ſlipt, and we had both of us like to have fallen into it, eſpecially one time, when, if you remember, we were brought down to the very Gates of *Tophet*, and the ſhadow of Death covered us, it was only the Effect of Divine Patience that we then eſcaped it; but now I am Informed, (nay and I am ſure it is certainly true too) that our Soveraign Armed with Fury and Revenge, is Marching againſt us, and is reſolved to tumble us down into the Pit, as a Reward of our Treaſon and Rebellion againſt him; to prevent which, and in order to the making my Peace with him, I am Adviſed to fly to a City that ſtands in yonder narrow way, the Name whereof is *Converſion*, and I think they ſay the Name of the City is *Refuge*, through which lieth the way to Celeſtial Happineſs; they give ſuch an

admirable Deſcription of the City, and ſuch Convincing Reaſons why I ought to repair to it, that I am inclined to yield to their perſwaſions, and in regard there is ſo near a Relation between us, I would fain have you to go with me; *nay* I cannot go without you; and therefore, pray Sir, be ſo kind to your ſelf and me, as to Conſent to go with me; for the truth is, I muſt not, I cannot, I dare not take a denial from you. When he had done, *Judgment* and *Affection* ſeconded him, laying down divers weighty and excellent Arguments why he was obliged to comply with a Motion founded upon ſuch admirable Reaſon, and by the Complying with which he might reap ſuch an extraordinary advantage.

I perceived by the Countenance of the Man, that the Lectures which had been read to him were very diſtaſteful and unpleaſant, and no way ſuitable to his Corrupt Inclinations; for ſcornfully throwing up his deformed and Miſ-ſhapen Head, Rowling about his Luxurious and Adulterous Eyes, and holding up his Sturdy and Rebellious hand, he began to Huff and Hector at a ſtrange Rate, and cried out to them after this manner.

Pray,

Pray, Sirs, leave off your Canting, away with your whining, I cannot indure it; if you love me, give over your Importunities, and let me alone, leave me to my Senſual Delights, and the Pleaſure of my preſent Injoyments, for I aſſure you, you ſhall not prevail with me to part with or relinquiſh them. Tell not me of Danger; I ſee none, fright me not with *Tophet*, I feel it not; nor terrifie me with your Stories of Infinite Juſtice and Divine Vengeance, for I fear them not; you ſhall impoſe none of your Melancholly Fancies upon me, nor will I believe any of your Chimera's; you tell me of a Strange kind of Happineſs, you know not where nor when; you tell me of ſtrange kind of Horror and Torments, but where, or what they are, you know no more than my ſelf: You tell me likewiſe of Death and Judgment, which indeed is of moſt weight with me, and I acknowledge my ſelf moſt affected therewith; becauſe I have Daily Objects of Mortality before my Eyes, and the very Emblem or Effigies of Death is frequently repreſented to my view in the Death of my Relations and Friends; nay, the fading Flower, and the withering Graſs read me perpetual Lectures of my frailty;

and the Tolling Bell often brings News, that the Deſtroyer is abroad, and terrifies me with Alarms of his approaching towards me; but yet this alſo ſeems at a great diſtance, for Death is not yet come within view of me. I am young, and in my ſtrength, and injoy the Greenneſs and Verdure of my Youth, the Prime of my Days are not half ſpent, and I have many Years to paſs over before I arrive at Old Age, ſome of which, at leaſt I reſolve to ſpend in my preſent Courſes, and lay out on my ſinful Dalliances; its time enough to Repent hereafter, when I have ſatisfied my Soul with Pleaſure, and glutted my ſelf with the Creature, then I will begin to think of Heaven; for I think, that when Death, Judgment, and Eternity, with the other terrible things whereof you tell me begin to mend their pace, and make more ſpeed in their Approaches towards me; it will be the fitteſt time for me to fly to this City of *Refuge*, and till then, pray let me alone, for I am yet free, and am reſolved not to bring my ſelf into a Voluntary Bondage.

Having given this croſs and untoward Anſwer to what they had propoſed: He turned about, and was going away in a Rage,

Rage, but methoughts I saw *Judgment* lay hold on him, and cry, pray Sir turn again, and let us Debate this Matter with a little more Consideration and less Partiality, lay aside your Heat and your Prejudice, and attend with Patience to what we have further to offer, and when you have heard it, then Judge of it with a Mind, not Predetermined against it, but resolving within it self to be Convinced by it, and yield to it if it be backed with sufficient Authority, by its agreeableness to and Correspondency with the Rules of Scripture and Reason.

I perceive that what we have Proposed has angered you, and put you into a fume; but pray sit down and consider a little, whether notwithstanding all that Confidence and Fearlesness you have expressed, and that Couragious and Heroick temper of Mind you boast your self to be the Master of, you can indure without any kind of Concernment or Grief to think of being everlastingly shut from the presence of the Eternal, and Banished the Beatifical Vision of his Face: Can you take Pleasure think you in being for ever Banished the Presence of the Lamb, whose Person is so Comely and Glorious, and his Face

Cloathed with ſuch admirable and raviſhing Smiles, that it contains in it, and conveys unexpreſſible Pleaſures and Delights, and inconceivable Joy and Conſolation to thoſe happy Perſons who are admitted to the beholding and contemplating thereof: Can you, I ſay, indure to think of the loſs of all this, together with the loſs of the Company of the Holy Angels and Glorified Souls, who there Celebrate an Eternal Marriage, and keep an Everlaſting Sabbath: And being raiſed to the higheſt Pinacle of Admiration and Joy, with Exalted Voices and a Divine Harmony, ſweetly Sing forth, and perpetually Breathe out their Praiſes and Adorations of him, who having died for them, and waſhed them from their Sins in his own Blood, hath now made them Kings and Prieſts unto God, and to himſelf for ever. Or, admit you can think of all this without being concerned or grieved for your loſs, yet tell me, can you as eaſily indure the Vengeance of Eternal Fire? Are you willing to exchange your ſtately Houſe, your pleaſant Fields, and your delightful Orchards for everlaſting Burnings? Can you conſent to have your Merry and your Jovial Company, which you now keep, exchanged

changed for that of the Damned; or thoſe Muſical and Harmonious ſounds wherewith you are ſo much delighted, for the Hideous roaring, and diſmal Out-cries and Shrieks which the Extremity of their Pain, and the Depth of their Deſpair extort from them? Are you willing to have that Sweet Air wherein you now breathe, and which you ſuck in with ſo much complacency, converted into the Nauſeous and Offenſive Fumes that flow from burning Brimſtone, or to have this Pleaſant Light, and Delightful Day which you now injoy, turned into an Eternal Night? What think you, will a Burning Oven, or a Glowing Furnace be an eaſie Lodging for thee? canſt thou feed upon devouring fire, and ſatiate thy Thirſt with Boiling Oyl? or canſt thou ſwallow Scalding Lead, and Drink down Burning Brimſtone with as much eagerneſs and delight as now thou doeſt Wine in thy Rioting and Drunkenneſs? Thou now accounteſt the Duties of Religion hard and unpleaſing; how then wilt thou ſuffer all thoſe Torments? Thou now derideſt Hell as a Scare-Crow, becauſe thou haſt not felt its Pangs, nor met with any, who having made their eſcape thence, could with their Flaming Tongues relate

to thee the Terrours thereof; but whatever it ſeems to thee now, Oh how will it appear to thee then, when thou findeſt thy ſelf really ſinking, and the Day is come when thou muſt actually deſcend into it, and feeleſt thy ſelf wrapt up in the Flames of it: Oh how terrible it will then be to thee, when thou muſt bathe thy ſelf in a Sea of Wrath, and Welter out thy Eternity in a Burning Flame, without being able by all thy Crying and howling, complaining, and lamenting, to prevail for one drop of Water to cool thy Flaming Tongue, or obtain the leaſt Mitigations of the extremities of thy Pain and Torments: Oh think with thy ſelf how will thy Fleſhly Delights, and Dalliances wherein thou now indulgeſt thy ſelf, reliſh with thee then, when they are thus ſeaſoned and ſauced.

Methoughts at this Diſcourſe I ſaw him begin to ſhrink, and could perceive him to ſhake and tremble exceedingly, crying out, Oh Sirs, what ſhall I do to be ſaved? you have by this Diſcourſe very much awakened me out of the deadly Sleep, and Fatal Lethargie whereinto *Lucifer*, by the conſent of my own wretched and deceitful (as well as deceived) Heart, had huſhed me;

me; you have convinced me of the danger and dreadfulneſs of my Condition, and now I am freely willing, and give my conſent that he ſhould go on Pilgrimage, and Promiſe that I will bear him Company, and aſſiſt him in his way to *Celeſtial Paradiſe*, and to Morrow we will begin our Journey thither.

Having thus prevailed with *Will*, and got his Conſent to go on Pilgrimage, the time likewiſe being ſo very near wherein they were to ſet out towards the Place where his Bleſſed Redeemer Reſided, and kept his Celeſtial Court: He went away wonderfully pleaſed, being in a kind of Rapture upon the account of his Victory, and the Happineſs he expected as the Conſequence thereof; and methoughts I could do no leſs than rejoyce with him too. But as I lifted up my Eyes, I eſpied a certain Perſon coming towards the Place where we were, and although when I firſt eſpied him, he ſeemed to be at ſo great a diſtance, that I could but juſt diſcern him, yet he came forward with ſuch ſwiftneſs, that in leſs time than a Minute he was got juſt by the place where the Man ſtood; his Perſon was ſo deformed and ugly, and his Countenace ſo grim and terrible,

terrible, that I presently fancied he was no Mortal, but rather some Malicious Devil, who envying that any should be happy, since he was Damned to be Eternally Miserable, for when I looked earnestly upon him, I could perceive a kind of Blew Sulphury Flame come out of his Mouth, and he breathed Fire out of his Nostrils as out of a Furnace, the Smoke whereof Infected and Putrified the very Air, impregnating it with such an offensive and Sulphury smell, that it almost suffocated me, and his Eyes seemed to be so swelled with fury, that they were ready to burst, and as they rolled about, they sparkled like a Burning Coal, threatning Ruine to all upon whom they were fixed: Well, thought I, this poor Man is beset by this Fiend, what will he do, or how will he defend himself against him; how will he be able to grapple with him, since he is so strong and powerful, that he did in the very first Battel that ever he fought, after his coming into the Infernal Regions, by his own proper strength, without any kind of help, or Auxiliary Forces, overcome and Conquer the whole Humane Race, yea struck them Dead, and laid them at his Feet at the very first blow.

blow. And Holy Writ terms him the *Power of Darkneſs, and the Prince of the Power of the Air.* Beſides if he could defend himſelf againſt his Power and Strength, ſo that he could not overcome him by open Force, yet he is ſo great a Politician, and Maſter of ſo much Subtilty, that his Devices for the Ruine of poor Mortals are innumerable, and his Wiles for the wheedling and Wiredrawing them into his deſtructive Snares, ſo many and various, that without an extraordinary care, and continually watching and eyeing of them, it is impoſſible for the moſt careful and prying Soul to trace or diſcern them, for if they neglect their Watch but an hour or two, they unawares fall into ſuch a Labyrinth, and find therein ſo many Croſſes and difficult Paths, wherein are ſo many turnings and windings, that they find it the moſt difficult and intricate matter imaginable to get out again; and ſome never find the way out, but are loſt therein for ever. Now methoughts, I ſaid to my ſelf, alas, poor Man, what wilt thou do, how wilt thou be able to reſiſt this Strong, and this Subtle Adverſary, ſince thou art but a poor thing, but juſt now, may hardly yet eſcaped out of his baſe and

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fleſh Vaſſalage, and haſt not had time to recover thy Strength, make Proviſion of Forces for thy Aſſiſtance, or caſt up any Breaſt Works to defend thee from his Aſſaults; and juſt as I had done ſpeaking theſe Words, I ſaw him lay hold of the Man, and with a furious Countenance demand of him what he did there, why he was not with the Company he was wont to keep? and many ſuch like Queſtions, telling him he was a *Traitor*, a *Rebel*, a *Schiſmatick*, a *Puritan*, a *Preciſian*; that he was *Headſtrong*, *Stubborn*, *Diſobedient* to the Church, and what not; and therefore, ſaid he, I command you upon your Allegiance to go back again, and wholly lay aſide all thoughts of the Pilgrimage you had deſigned, for I will aſſure you its a very ſilly Contrivance to forſake ſuch pleaſant Company, and relinquiſh ſo Sweet and Pleaſant Injoyments whereof you are already in preſent poſſeſſion, for ſomething which you have never ſeen, felt, or enjoyed, and ſo cannot poſſibly be aſſured that they are certainly true, or ſuppoſing them to be true, yet there are ſeveral Diſcouragements attending your Pilgrimage to *Celeſtial Paradiſe*, which are ſufficient to diſſwade any Wife and Conſide-

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rate Man from attempting of it. As First, you'l meet with but little Company upon that Road, and what you do meet with, will be but mean and odd kind of Persons, you will find them all Pevish and Froward; some Loose and Scandalous; others Rigged and Censorious, ready to catch at, and quarrel with you for the meanest trifles; you will likewise, if you prosecute your intended Journey, subject your self to abundance of Perils and Dangers; therefore, pray go back to your Company: There is at the Tavern in yonder High way, a meeting of several of your acquaintance to Drink Healths, and Huzza's: I charge thee to go thither to them, and by imploying thy self in those Exercises wear out of, and Banish from your Mind those idle Fancies, and Groundless Whimsies which hath of late crept into it: There is likewise a little further, about three or four steps beyond the Tavern a spacious Theatre, where there will be a Commedy Acted this Afternoon, being exactly at three of the Clock, I Command you to go thither likewise for the same purpose; so that you may see all my Commands are easie to be performed, agree exactly with your Natural

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tural Inclinations, and afford as much pleaſure and ſatisfaction to your ſelf as advantage to me.

It's true, *reply'd he*, you have ever pretended to a Soveraignty over me, and have with a Tyrannous and Arbitrary Inſolency commanded my Thoughts, and diſpoſed my Actions, and it is as true, that I have yielded an abſolute Obedience to all your Commands; made my ſelf a Slave and Vaſſal by the doing your Drudgery, and provoked my Rightful Soveraign againſt me, only to gratify your Helliſh Revenge, and give you an opportunity of inſulting over the Wretch you have by your Subtilty and Malice made Eternally miſerable: Yet I abſolutely deny that ever you had any true and rightful Power over me, but you were a cruel Tyrant and Uſurper; nor had I any power to diſpoſe of my ſelf to you, but was guilty of as great Uſurpation in ſuffering my ſelf to be ſo impoſed upon, as you were in attempting it, ſince I was His, by Infinite Obligations. Beſides I am informed that your Work, as hard and difficult as it is, will be rewarded with nothing but Death; wherefore I found my ſelf conſtrained to leave your Service, and enter

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my ſelf a Servant to the Eternal, who is my Leige Lord, and do reſolve to continue ſo for ever, in defiance of thee and all thou canſt do. Hereat methoughts the Fiend ſtormed exceedingly, and with a fierce and terrible Countenance, he roared in a moſt hideous Manner, breathing forth immediate Ruine and Deſtruction to the poor trembling Wretch, if he did not yield, ſo that I looked when he ſhould be Slain and Trampled under Foot by his proud and inſulting Foe. But whilſt I ſtood thus doubtful what would be the iſſue of that great Combate; lo as I looked earneſtly upon them, I ſaw the poor thing pluck up his Courage, and very nimbly draw a Sword which he had formerly received out of the Sacred Armory, wherewith he began to lay about him wonderfully; crying, Oh, *how ſhall I do this great Wickedneſs and Sin againſt God*; and charged ſo home upon his Adverſary with that Sword, that notwithſtanding all that force and ſtrength wherewith he made reſiſtance, he found himſelf under a neceſſity to give back and flee; whereby I perceived that what is ſaid of him in Holy Writ, is certainly true; *reſiſt the Devil and he will flee from you.* And now me-

methoughts I ſaw the Man look very chearfully, and diſcover much briskneſs and agility in his walking, as being in a Rapture of Joy for his Victory; but as I afterward perceived the Fiend by this means took advantage againſt him, for ſeeing his Enemy fled, and himſelf become Maſter of the Field, he was now more ſecure, being altogether void of any dread or fear of his adverſary's rallying again, when indeed he only retreated to take breath, and contrive ſome new Stratagem for the renewing the Battel with better advantage to himſelf; wherefore I ſaw that when he was got a little way out of ſight, he made a ſtand, and having pauſed a little, he turned about, and preſently advanced towards the late Victor, whoſe thoughts were ſo taken up with his Conqueſt, that he never ſaw the return of his Adverſary; whereupon I heard him ſay thus to himſelf; well now I have him ſure enough, he overmatched me in Strength, by reaſon of his Sword, the keenneſs whereof I cannot indure, nor have I any Armour that will defend me from the Fatal Effects of it, when it is wiſely uſed by thoſe that have it; but I ſhall overmatch him in Craft, and bring about

about that by Subtilty, which I could not do by Violence I began now to wonder in my ſelf, what Method he would take next in Aſſaulting him, but he ſoon reſolved me by putting his Device in practice; and firſt, I ſaw him beckon a Perſon who was in the Mans Company (I think they call him *Phanſie*) to come to him, he preſently went upon the firſt call. Well Friend, *ſaid he*, you and I have been old Acquaintance, and we have been always very Familiar together, upon which ſcore I make bold to deſire your Company at this time, to acquaint you how you may do me an extraordinary kindneſs, and I requeſt your ready indeavour to accompliſh it. You need not queſtion it, Sir, *reply'd* Phanſie, for I am naturally inclined to Froth and Vanity, and am in my Element when Actually imploy'd in your Service, wherein I have found more ſweetneſs than in any thing elſe whatſoever. I am glad to find you ſo plyable, ſaid the Fiend to him, and now therefore I will tell you the thing I would have you do for me; you ſee that Man which walks yonder is turned Rebel againſt me, has caſt off my Power and Authority, and is removing himſelf and all that he

he has quite out of my Territories, intending to go and ſettle himſelf in *Celeſtial Paradiſe*; I know that if ever he get within that place, he will be far beyond my reach, and there will be no poſſibility of ever coming at him, or revengeing my ſelf upon him, and therefore I reſolve to uſe my uttermoſt indeavour to withdraw his thoughts from thence, and prevail with him to return to his former Pleaſures and Delights. I know likewiſe, that the chief Man with him is one Mr. *Heart*, I think they now call him Mr. *New-Heart*, although when they were both in my Service, this *New-Heart* was then an Old Man, he was then very familiar with me, and I made him my Confident, and one of my Council; and he uſed to lodge me in his beſt Room; but of late he is grown wonderful ſhie, and will not by any means come at me, nor ſuffer me to come at him, but I know that you have ſo much Power with him, and ſuch an influence upon him, by reaſon of your Intimacy and Familiarity, that you can prevail with him to do any thing; and if I can draw him over to my ſide, he will bring the reſt along with him. Now therefore take theſe fine, ſweet and pleaſant things

which

which I now give you, and lay them juſt before him, and let them be diſplayed by you to the beſt advantage, and by the ſtrength of your imagination the injoyment of them muſt be repreſented as the beſt and moſt deſirable Happineſs he can poſſibly obtain: And now, Sir, *ſaid he*, if you will undertake it, and do your beſt for the performing of it, I do not queſtion but I ſhall ſucceed and reduce him to my Obedience again. Now I underſtood that the Man was altogether ignorant of this Conſpiracy which was thus ſtrongly Combinated againſt him, nor did he in the leaſt perceive the Snare which was thereby laid for his Eternal Ruine, which made me burſt forth into the following Lamentation for the dangerouſneſs of his Condition. Alas, poor Man, *ſaid I*, I find thee to be in a far worſe condition now than thou waſt before, although then it was bad enough with thee, for thou haſt not only a Strong and Subtile Adverſary to fight with, but thou haſt thoſe about thee too, who Conſpire to betray thee into his Hands; and that which is yet more ſad, and I fear will prove more Fatal to thee, is, that thou art ignorant of all this, and ſo in the more danger of being inſnared and ruined thereby.

Phan-

Phanſie being thus inſtructed, went his way, and managed the buſineſs ſo ſliely, that Mr. *Heart* was intoxicated therewith; whereupon I ſaw the Fiend ſend one of his Companions, whoſe Name as I underſtand was *Aſmodi*, to lay ſome pleaſing Object in the Mans way, in hope that he would be taken therewith, and accordingly he having planted himſelf in a certain way through which he knew the Man would paſs; he dropt down ſomething juſt before him as he paſſed by; it is not convenient for me to tell you what it was, but thus much I may adventure to tell you, it was ſomething which he had formerly been very much in Love with, and was ſo ſuitable to his Temper, bore ſuch an exact reſemblance to his Complexion; and was ſo ingrafted into, and interwoven with his very Nature, that you would have taken it for an Eſſential part thereof; when he Firſt ſaw it, he gave a little ſtart, ſeeming much amazed to find it there, concluding as I underſtood, that he had left it ſo far behind, that he ſhould never have ſeen it more; after a little pauſe he turned his Head away and would not give it a look, but went forwards as faſt as he could.

Well

well, thought I, this Man will not be ſo eaſily inſnared as I was afraid he would have been; but I was not long in that Mind; for I found that notwithſtanding his ſeeming reſolution at firſt, yet he began to flag and yield, for although he turned away from the Object it ſelf, yet Mr. *Phanſie* ſo ordered the matter, that he had the perfect Image and Idea of it continually before his Eyes, and imprinted ſo firmly in his Mind, that he could not poſſibly raſe it out, and remembring the former Love he had for it, and the ſweetneſs of thoſe Pleaſures the injoyment thereof had yielded him, he began to find himſelf ſomewhat pacified towards it, and his indignation againſt it to ceaſe; whereupon he firſt admitted it into his ſight, then adventured to play with it, and at laſt (although not without ſome reluctancy) he conſented to a perfect Reconciliation, and admitted it to the ſame familiarity and indearneſs wherewith he had formerly imbraced it, and ſo fell inſenſibly into the Snare which was laid for him by the Fiend, who was as I am informed the Prince of *Darkneſs* himſelf. Methoughts I found my ſelf very much grieved and troubled thereat, concluding

that he had by this means put an end to all his Conviction, and baniſhed the thoughts of his Pilgrimage to *Celeſtial Paradiſe*, fearing leſt being thus Wheedled into the Labyrinth whereof I told you before, he ſhould be Eternally loſt therein, without being ever able to find the way out, or free himſelf from the intricacies and perplexities thereof; and that which increaſed my fear, and confirmed me the more ſtrongly in my Opinion, that there was a final period put to all further proceedings in his intended Pilgrimage, was the ſeeing of him after he had dallied and ſported ſometime with this lately baniſhed, but now reconciled Darling, turn again to his former Company, and dance with them as eagerly as ever about the bottomleſs Pit, only with ſomewhat more Caution than formerly; this made me think of what I had formerly read in Holy Writ, which ſays of ſome Perſons, *that their goodneſs is like the early Dew which quickly paſſes away*: I could not chuſe likewiſe but obſerve, that how ſtrong ſoever Convictions are, if the Heart be not really and throughly changed, and the Will ſubjected to, and melted into the Divine Will, our Senſe of Sin, and our dread

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of Danger will by little and little wear off, and we ſhall become as vain and as looſe as ever: Now you muſt know that this alteration opened the Mouth of *Conſcience*, and made him Roar again, and Thunder more loud than ever, Denounceing the Judgments of the Eternal againſt him now as an Apoſtate; telling him, that it had been far better for him never to have known the Ways of Righteouſneſs, than thus baſely and ſhamefully to turn out of them again to the Ways of Sin and Wickedneſs; all which he had learnt to Anſwer, by acknowledging the truth of what Mr. *Conſcience* ſaid, and crying, I wiſh it were better, and I would I could do otherwiſe, if I were to begin again I would be more careful, and watch more againſt the Devices of the Prince of *Darkneſs*, that ſo I might not be thus eaſily betray'd by him into his Snares and Gins; but alas, now it is too late, and having been deluded thus far out of the way, I may as well venture over Shoes over Boots; it is now too late to return, I would to God it were not ſo. Nay, *ſaid* Conſcience, now you talk very fooliſhly, for the farther you have gone from your Happineſs, more haſte you ought to make

your return towards it, and the more you have offended that Divine Goodneſs which hath condeſcended ſo far, and ſtooped ſo low as to offer you terms of Mercy and Pardon, Reconciliation and Eternal Salvation; the more ſpeed you ſhould make to Confeſs and acknowledge the ſame, and the more Hearty ſhould you be in your lamenting and mourning over it; and when you have ſo done, then you muſt turn to him, who never, never, never changes, and whoſe Love is like himſelf, an unchangeable and an unalterable Love. Oh that I could do ſo, *ſaid he*, but I cannot, I have now multiply'd my iniquities againſt him, and my Sins are increaſed as the Stars of Heaven, or the Sands on the Sea Shore. What though they be, ſaid one, whoſe Name to the beſt of my Remembrance was *Hope*, who now began to ſpeak, and of whom I had taken no notice till now, they are not too great for Almighty Power to conquer, nor yet too many for Divine goodneſs to forgive, he hath Strength enough to ſubdue all your Corruptions, and Mercy enough to Pardon all your Crimes; your Sins are great indeed, but his Mercies are greater, for they are Infinite; your Sins are ma-

ny, and increaſed to a great number, but his Mercies are more, for they are numberleſs; the cry of thy Sins are reached up to Heaven, but his Mercies are above the Heavens; now therefore take courage and adventure to caſt thy ſelf at his Feet, and lie at his Mercy, and do as the Church we Read of in Divine Story did, cry after him, *my Father, my Father*, the hope of his Youth. Oh, *ſaid he*, this is good Council, and I would to God I could do according to it, but I cannot, Oh I cannot do it. Nay then, *ſaid* Conſcience, I denounce thee to be a Wicked and an Accurſed Wretch, Curſed in time, and Curſed in Eternity, for the great Lawgiver, whoſe Vicegerent I am, hath declared in the Records of his Law, that *whoſoever continues not in every thing that is written in the Book of the Law to do them, is accurſed*; and I who being a Witneſs of, and having Recorded all thy Wicked and Prophane Actions, am impowered with Authority from him to paſs Judgment upon thee, do declare that thou haſt not continued in all things that are written in the Book of the Law to do them, and therefore thou art the Man which the Righteous Judge of Heaven and Earth hath denounced

nounced Accurſed; nay, if it be poſſible, thou art more than Accurſed; for firſt, thou haſt not only, not continued in all things written in the Book of the Law to do them, but thou haſt continued in nothing that is written in the Book of the Law to do it; there is not one Command in the whole Book of the Law, but what thou haſt violated and broken; thou haſt wickedly and wilfully acted contrary to all its Rules, and Rebelled againſt every Precept contained therein. And *Secondly*, thou haſt not only done all this, but when the Offended Majeſty of Heaven and Earth, had out of the good Pleaſure of his Will Graciouſly provided a Remedy, in the Perſon of the Redeemer, offerring that he ſhould by his Infinite Merits make a full ſatisfaction to Divine Juſtice for the wrong which thou hadſt done, and which was ſo great, that you as a Finite Creature were not able to ſatisfie, any otherwiſe than by ſuffering the Vengeance of Eternal Fire, and that you ſhould moreover upon your accepting of, and imbraceing this offered Redeemer, become reconciled to him, and injoy all the Felicity and Glories of Heaven, you diſdainfully ſcorned and ſlighted them, rejecting

rejecting the Council of God againſt thy ſelf; now therefore, if thoſe who are altogether ignorant of this Saviour, and by reaſon of their living in Heatheniſh or *Mahometan* Regions have never received the offer of a Bleſſed Redeemer, are accurſed, and muſt ſuffer the Sentence of Eternal Damnation: How much ſorer Puniſhment think you, will you be thought worthy of, who have ſpurned againſt the very Bowels of Mercy, trampled under Foot the Offers of Pardon, and ſpit in the very Face of a Tender and Compaſſionate Saviour. Ah, Sir, *ſaid he*, all that you have ſaid I acknowledge to be true, and it all helps ſtill to aggravate my Miſery, and heighten my Offence, and makes my Crimes too great to be Pardoned. But, pray Sir, *ſaid Mr. Hope*, let me prevail with you to caſt your ſelf on the Merits of our Saviour, and lye at the Fountain of Mercy. In the Condition wherein you now are, you muſt of neceſſity be for ever Miſerable, you can be no more if we ſuppoſe the worſt, that you ſhould not be accepted; Oh therefore reſolve, that if thou muſt Periſh thou wilt Periſh at the Fountain of free Grace, and if thou muſt be caſt away, tell him whoſe

goodneſs is as large as his power, and knows no other limits than his own Omnipotency, that thou art reſolved it ſhall be upon the very Shore of that Ocean which is ſo full of Mercy, that its Depth is unfathomable, and its Breadth unmeaſurable; and let me tell thee for thy further incouragement, that although thou canſt hear nothing from the Eternal now, but *Vengeance is mine and I will repay it, ſaith the Lord*; *I will tear you in pieces, and there ſhall be none to deliver*; *there is no Peace to the Wicked, ſaith my God*; *and although the Sinner live to be an hundred years old, he ſhall be accurſed*; *ſo are the Paths of all them who forget God, and the hope of the Hypocrite ſhall periſh*; yet if you will fly to the City of *Refuge*, and get the Son of the Bleſſed to Interceede for thee; thou wilt then find him ſpeaking to thee in another kind of Dialect, and he will tell thee that he was indeed angry with thee, but his Anger is now appeaſed; he was thine Enemy, but he is now become thy everlaſting Friend; his Hatred, and his Vengeance, his Juſtice and his Fury was to have been thy Portion, but now his Goodneſs and his Love ſhall be thine Eternal Inheritance, you ſhall be an Inſtrument of my Honour

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in this World, and I will make thee a Veſſel of Glory in the other; I will Bleſs you with my ſpecial preſence in thy Soul, and that ſhall both fit and prepare thee for, and be an aſſurance and earneſt of the injoyment of my immediate Preſence in Heaven, I will teach thee ſo to order thy Converſation aright, that at the end of it I may ſhew thee my Salvation; the fulneſs of my Son, and the Alſufficiency of my ſelf, ſhall be an inexhauſtible and overflowing Fountain to thee. Now prethee tell me, *continued he*, is not all this worth the adventuring for? Yes, *reply'd he*, it is, and Oh that I could follow your Advice, but there are ſo many Diſcouragements, that I cannot adventure. No, *ſaid* Conſcience, then I tell thee that thou art the moſt hardned and impenitent wretch that ever I met with in my whole life; I tell you your danger; Mr. *Judgment* hath informed you how to prevent it, and here is your good Friend Mr. *Hope*, gives you all the incouragement that can poſſibly be expected or deſired to make tryal of his Advice: Pray let me have your Anſwer what you do intend to do in this Caſe, for I muſt not, nor will not be thus put off with delays any longer. A-

wake and rouſe up thy ſelf, thou haſt been often complaining of, and lamenting thy Baſe, Vain, and Earthly Heart, and bitterly Exclaimed againſt thy Sloathful, Lingering, Careleſs, and Delaying Temper, haſt often been wiſhing that things were, and hoping that they would one day be better with thee, promiſing thy ſelf that it will not be always thus with thee, but that thou ſhalt ſome time or other get rid of thy intanglements, and go thy Pilgrimage; but Oh, what if thou ſhouldeſt after all this wiſhing, and wouldding, and hoping, and expecting it to be better with thee, let things run on thus from Day to Day, and ſo from one Year to another, until thou art ſurprized by the King of Terrors, and be by him hurried away before ever thou art come to a point, or made any reſolution what to reſolve on, or haſt gotten thy Heart to a through, and a ſaving cloſing with the Redeemer; Oh now conſider what will become of thee if the Caſe ſhould be ſo with thee; doſt thou think that thy Golden or Silver Key will open the Gates of Heaven, and ſhut the Gates of Hell to thee, or purchaſe thee an Inheritance in the Promiſed Land; or canſt thou be ſo

Vain

Vain and ſo Fooliſh as to imagine that the remembrance of thy eaſe, thy pleaſure, or thy plenty here, will alleviate thy Pain, or procure thee any kind or manner of eaſe in thy Eternal Dolours, or yield any Comfortable or Refreſhing Conſolations to thy miſerable Soul when it lies *Broiling* upon the Hot and Scorching Coals of Divine Fury, and *Frying in the Burning Flame.* Thou art by this ſhuffleing and procraſtinating Guilty of Monſtrous Madneſs and Folly, and art ſo Mercileſly cruel to thy ſelf, that the very Angels bluſh at thee, and are aſhamed of thy Brutiſhneſs, and even the Heavens and the Earth are Amazed, and all the Creatures ſtand Aſtoniſhed at it. This Diſcourſe made him Tremble exceedingly, and very much revived his Convictions again, and he ſolemnly promiſed Conſcience that he would now reſolve to go on Pilgrimage, and promiſed to begin his Journey on the Morrow, proteſting that he did really intend to do as he ſaid, wherewith *Conſcience* being ſatsified held his Peace for that time. I looked ſtill when Mr. *Affection* ſhould have appeared, and have Contributed ſomething towards ſo good a Work, ſince he had formerly been

been ſo much for, and promiſed ſuch large Aſſiſtance in the performing the Pilgrimage to *Celeſtial Paradiſe*, but upon inquiring into it, I found he was wholly taken off, and diverted by the late Reconciled Companion, and ſo fallen in Love, and taken up with him, that he had not time or leiſure to look towards, or ſo much as think of *Paradiſe*, but inſtead thereof, as ſoon as he ſaw *Conſcience* and the Man was parted, he preſently ſtept to him, and indeavoured to diſſwade him from it, telling him what new Delights and Sweetneſs their Friend *Fanſie* had found out in other Objects, eſpecially in that which you wot of, *ſaid he*, to which I perceive you are by his means, together with ſome little Aſſiſtances contributed towards it by my ſelf and Mr. *Heart*, almoſt wholly reconciled again. And *Phanſie* being by, ſeconded him, Repreſenting and Guilding things over with ſuch Artificial Gloſſes and Smooth Appearances of Delight and Advantage, that the poor Man was abſolutely bewitched and Inchanted thereby, ſo that he preſently forgot all the Terrors of Conſcience, and all the Solemn Promiſes and Proteſtations he had made but juſt before

of

of beginning his Pilgrimage the next Day, which made me think of what I had formerly read in *Drexelius* his excellent Treatise of Eternity.

I will to morrow, that I will,
I will be ſure to do it ;
To morrow comes, to morrow goes,
And ſtill thou art to do it ;
And thus Repentance is deferr'd
From one day to another,
Until the day of Death doth come,
And Judgment is the other.

But yet the free Grace and Goodneſs of him whoſe Name is *I am*, whoſe Love is unchangeable, and Mercy ſo unſearchable, that it is paſt finding out, and who doth whatſoever he pleaſes, being moved and inclined to do all that he doth, only by the Dictates of his own Counſel, and the good pleaſure of his Will, would not ſuffer it to be ſo with this Man ; reſolving, as I did perceive, that the Prince of *Darkneſs* ſhould not make a Prey of him, nor would he permit him to erect Trophies of Honour and Triumph to himſelf upon this Mans Overthrow and Ruine ; notwithſtanding the poor wretch himſelf

was

was freely willing to be a Slave and Vaſſal with quiet, rather than be a King with ſome little hazard and danger, in the Way through which he muſt paſs to his Coronation.

Wherefore he ſent *Boanerges* to him again, Commanding him to Preach another Lecture about the danger and dreadfulneſs of his Condition, and to denounce Judgment againſt him, if he did not immediately Repent, and fly to the City of *Refuge*: Having received this Command, he preſently obeyed, and thus he began;

Thou Wicked, Vile, and Miſerable Wretch, *ſaid he*, that haſt been ſo ungrateful as to ſlight and refuſe the Offers of Mercy and Pardon, and haſt like an hardened wretch, made the Son of the Bleſſed, whoſe Countenance is White and Ruddy, and his Perſon altogether Lovely, being the chiefeſt of ten thouſands; and in point of Excellency, infinitely beyond Compariſon, ſtand knocking at thy Door, Intreating, Perſwading, and Wooing thee for admittance into thy Heart, and a Grant of thy Love, until his Head was wet with the Dew, and his Locks with the Drops of the Night: The Prince of Peace will ſhortly therefore appear againſt thee as

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a Rageing and a Devouring Lion, and ſhall come from Heaven with his Mighty Angels in Flaming Fire, to take Vengeance on thee, becauſe thou knoweſt not God, nor wilt yield Obedience to the Goſpel, and ſhall puniſh thee with an everlaſting Deſtruction from the preſence of the Lord, and from the Glory of his Power; and Oh, how amazing and cuttingly will the very firſt appearance of the Son af Mans coming in the Clouds with Power and great Glory, ſtrike into thy Guilty and Self Condemned Heart, then thou wilt begin with inexpreſſible Grief and Bitterneſs of Spirit to ſigh and ſay within thy ſelf. Oh that ſtrong and Terrible Judge whom I now ſee ſitting down upon yonder Flaming, White, and Glorious Throne, accompanied with all the Bleſſed Inhabitants, and Shining Courtiers of Heaven, is that ſame Bleſſed Redeemer, and Mighty God, the Prince of Peace, that ſweeteſt Lamb, who did moſt Graciouſly power out his moſt precious Blood like Water for me, that I might thereby have been Waſhed, and Cleanſed, Sanctified, and Saved; and he it was, who ſo fairly and frequently Invited and Wooed me with the moſt Powerful and Charming

ing Arguments, and Tearms of Deareſt Love, but only to abandon my Luſt, and bid Adieu to the Prince of *Darkneſs*, who was my implacable Enemy, and then ſought, and hath now together with my own wilfulneſs accompliſhed my utter Ruine; promiſing that if I would give my Conſent, he, even he, would become my Alſufficient and Everlaſting Husband, and if I had then accepted it, he would now at this very time have placed an Immortal and Splendid Crown of Heavenly Bliſs and Matchleſs Glory upon my Head with his own Almighty Hand: But wo, and alas, I like a wilful, fooliſh, and deſperate wretch neglected this great Salvation, forſook my own Mercy, and ſo judged my ſelf unworthy of Eternal Life, and like a Cruel and Bloody Butcher to my own Soul, I have Inhumanly Murthered and Deſtroyed my ſelf; and therefore happy were I now, if I could Intreat ſome Rock to fall on me, or perſwade ſome vaſt and mighty Mountain to cover me, under the Ruines whereof I might lie everlaſtingly hid from the Face of him that ſits on the Throne, and from the Wrath of the Lamb; Oh that I might now be turned into the Meaneſt, and

Baſeſt,

Baſeſt, and moſt Deſpicable Beaſt, might be changed into a Bird, a Stone, or a Tree, or any other thing how Contemptible ſoever: Oh that I might by all my Supplications and Tears obtain the favour only to Evaporate into Air, or be quite Annihilated, and put into the ſame ſtate wherein I was before ever I had any Being; I ſhould now account my ſelf Bleſſed and Happy that ever I was Born, if I could now be unborn; Ah that my Soul might now become Mortal, that I might die in Hell, and not welter Eternally in thoſe Fiery Torments to which I am now to be Damned by a Juſt, and Everlaſting, and an Irreverſible Sentence; which Torments are too exceſſive and Intollerable that I am not able to abide them, and yet ſo certain and infallible, that there is no poſſibility for me to avoid them: I might indeed in the Day of my Gracious Viſitation have eſcaped them, but now I muſt lie down in Sorrow, and Eat the Fruit of my own doings; But all thy Lamentings and Complainings, thy Bewailing and Mourning thy ſelf, nor all thy Supplications and Tears, thy Crys, nor thy Prayers will then avail thee any thing; thy Puniſhment ſhall then be proportiona te

portionate to thy Crime now; thou now refuſeſt to hear the Charming Invitations, and the Melting Intreaties of the Bleſſed Jeſus, and then he will refuſe to hear thine; thou now hardeneſt thy Heart againſt him, he will then harden his againſt thee; thou art now deaf to the Calls of the Goſpel, and the Offers of Grace and Salvation, for which the very Rocks thou calleſt on, and the Mountains whoſe help and aſſiſtance thou vainly implores to fall on thee, and hide thee from the dreadful Face of the Judge, and the Penetration of his Fierce and Terrible Eyes, ſhall then tacitely flout and upbraid thee for thy folly and madneſs therein, by ſtanding deaf to all thy Complaints, and letting thee Beg, Intreat, and Implore their help in vain and to no purpoſe, and after all thy reluctancy and unwillingneſs thou ſhalt be compelled to ſtand before the Flaming Judgment Seat, and then, and there at that moſt impartial, ſtricteſt, and laſt Tribunal give an exact account of every Act of thy Life and Word of thy Mouth, every thought of thy Heart and glance of thy Eye, and all the Brutiſh and Impure Abominations of thy Filthy Heart, all thy Secret Sins and Cloſet Villanies,

which

which no Eye ever ſaw, but that which is ten thouſand times brighter than the Sun, ſhall then be diſcloſed and laid open to the view of all the innumerable Inhabitants of Heaven, Earth, and Hell, to thy unſpeakable and everlaſting ſhame; thou knoweſt thy ſelf to be ſecretly Guilty of many hateful and abhorred Crimes, which thou wouldeſt not ſhould be diſcovered for the whole World, or known to any but thy ſelf, or it may be to two or three of thoſe filthy and prophane Wretches, who are thy accurſed Companions and Partners therein; but aſſure thy ſelf, that at that Day all ſhall be diſcovered, and thou ſhalt be diſplay'd and laid out in thy Colours in the Face of Heaven and Earth to thine Eternal Confuſion. In what a woful caſe thinkeſt thou will thy heavy Heart then be, what amazing Terrors and deſperate Rage and Deſpair will then tear and rend it, if it were poſſible, into ten thouſand pieces? Ah, how will thy Spirits Faint, and thy Heart Sink within thee? How will thy Fleſh tremble, and thy Head ſhake, when thou ſhalt hear the unalterable and irreverſible Sentence pronounced upon thee; *depart ye Curſed into everlaſting Fire, prepared for*

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the Devil and his Angels; every Word whereof breathes out Fire and Brimſtone, Vengeance, and Miſery, and every Sillable bites deeper, and terrifies more than ten thouſand Scorpions Stings. The very departing from the Glorious Preſence of him who is Life it ſelf, were Hell enough; but thou ſhalt go with a Curſe, and not only ſo, but thou muſt go into Fire, and that Fire muſt be Eternal and Everlaſting too, fed continually with infinite Rivers of Brimſtone, and kept in perpetual Flame and Fierceneſs by the unquenchable Wrath of the juſtly Inraged God to all Eternity.

And if the very Pronouncing this Sentence be ſo amazing and dreadful; Oh, how will thine Heart-ſtrings crack, and thine Eyes burſt with Tears, when thou ſhalt behold this killing Sentence, putting into Execution, and ſeeſt the Devils Actually laying Hands on thee, and dragging thee from the preſence of the Judge into that Infernal Priſon which is to be thine Eternal abode, and where all thy Imployments ſhall be weeping and wailing and gnaſhing of Teeth!

Now I could perceive that this Diſcourſe ſtartled and terrified him more than

than any he had formerly heard, and that which helped to increaſe it, was his fancying that he felt the Ground ſink, and the Earth whereon he ſtood fall from under him, when turning haſtily to ſee what the Matter was, he thought he ſaw the Bottomleſs Pit opening and extending it ſelf to receive and ſwallow him up; with the fright and amazement whereof he ſuddenly gave a very great ſtart and ran for his Life, and as he ran, he looked often behind him, as if he apprehended himſelf ſtill in danger, and was afraid the Hand of Juſtice was purſuing him to throw him down in that dreadful place, but being got a pretty way from the place, he made a ſtand, and looking back to ſee and admire the dreadfulneſs of the danger he had eſcaped, and adore that Divine Goodneſs which had ſent him ſo many Warnings of Perſwaſions to flee from it. And now he began to conſider with himſelf what he ſhould do, and whither he ſhould repair for ſafety. The City of *Refuge*, to which he had been directed, he ſaw lay up the Hill of *Self-denial*, a Hill very hard and difficult to be climbed up to, and ſeeing there were ſeveral Refuges nearer at hand, and eaſier

to

to come at, and with all as much or more frequented than the other, *viz.* The Mountains of *Confeſſion*, *Prayer*, *Amendment of Life*, *Holy Duties and Ordinances*, with divers more which are all Situated thereabouts, he preſently fled thither, and took Sanctuary in them, but notwithſtanding innumerable others whom he had found there, were altogether in Peace, and injoyed a perfect quietneſs in their Spirits, being abſolutely free from any fears or apprehenſions of the Burning Lake, yet he could find no ſuch ſafety and ſecurity as others fancied they did, and he expected he ſhould have found there; but they all cried out to him, Salvation is not in us, nor is Peace with God, or ſafety from his Wrath and Indignation within our borders, and therefore unleſs you intend go through a by way to *Tophet*, and Periſh as certainly as if you had never ſet a ſtep, or moved a foot towards Paradiſe, look beyond us, and flee to the only Refuge that can ſecure you from the Avenger of Blood, who is ſtill in purſuit of thee, and will certainly and ſuddenly overtake thee if thou ſtayeſt here; Oh therefore be adviſed before he lay hold of thee, and Sheath the Sword of Juſtice

in

thy Bowels. You may well imagine that the hearing thoſe terrible, unpleaſing, and unexpected Lectures, where he expected to find nothing but Peace and Tranquility, and a perpetual ſafety from that Deſolation and Wo which he found himſelf notwithſtanding ſtill ſubject to, and was threatned and denounced againſt him with as much terror and fierceneſs as ever, filled his very Soul with trouble and grief, and almoſt overwhelmed his Spirits with ſorrow; the Arrows of the Almighty ſtuck faſt within him, and the Poiſon thereof had almoſt drank up his Spirits, all which brought him into ſuch inconceivable and inexpreſſible perplexities, that I can far better conceive of them my ſelf, than I can relate them to you; the truth is, the poor Man knew not what to do, being almoſt at his Wits Ends, and upon the very Brink and Border of Deſpair; whereupon I ſaw him rouſe himſelf, and fall more roundly to Work, with Prayer and faſting, keeping the Sabbath, and hearing of Sermons, frequenting of Lectures and Chriſtian Conferences, and like the Marriners in a Storm, and ready to Periſh, he caſt away and abandoned many of thoſe things which

which hitherto had been pleaſant and delightful, but now he found them to be burdenſome and dangerous to him: notwithſtanding all which, no Peace, Comfort, or Conſolation could he obtain; for although he followed hard after them, they fled ſo faſt from him, that he could not poſſibly overtake them; whereupon he began to expoſtulate with himſelf after this manner: Unhappy Man that I am, while I remained in my Courſe of Sin and Wickedneſs, I could not be at quiet for *Conſcience*, who harraſed me continually to leave my danceing about the Pit, which was as he affirmed (and as I am apt to believe) Bottomleſs, and now I have complyed with his Advice, I cannot as yet obtain any Peace in my Soul; what can poſſibly be the reaſon or occaſion thereof? I wiſh I have not miſtaken the Way which I was directed to take, and am got into ſome other Path which leads not to *Celeſtial Paradiſe*, but to ſome other place, but I certainly think it cannot be ſo, for I remember that I have always been told by thoſe who have been well acquainted with the Way, and are appointed by the King of the Countrey to be Guides to thoſe who Travel thither, that Praying, Hearing the Word, and

and other ſuch like Holy Exerciſes wherein I now Employ my ſelf, lead directly towards Paradiſe, and yet my Heart miſgives me that this cannot be the Way, becauſe I remember alſo that they uſed to deſcribe the Ways of Paradiſe to be Ways of Pleaſantneſs, and all the Paths therein to be Paths of Peace; But to the trouble and diſquiet of my Soul I can find no ſuch thing by thoſe ways wherein I now am: And then directing himſelf to the Eternal, *he ſaid,*

O Lord rebuke me not in thine Anger, neither chaſten me in thy hot diſpleaſure, for thine Arrows ſtick faſt in me, and thy Hand preſſeth me ſore; there is no ſoundneſs in my Fleſh, becauſe of thine Anger, neither is there any reſt in my Bones becauſe of my Sin, for thou haſt brought all mine Iniquities upon my Head as a heavy burden, they are too heavy for me to bear; my Wounds ſtink and are corrupt becauſe of my Fooliſhneſs, I am troubled, I am bowed down greatly, I go Mourning all the day long, my Loins are filled with a loathſome Diſeaſe, and there is no ſoundneſs in my Fleſh; I am feeble and ſore broken, I have roared by reaſon of the diſquietneſs of my Soul; but thou, O Lord, knoweſt all my deſires, and my groanings are not hid from

thee; my Heart panteth, and my Strength faileth me, as for the light of my Eyes alſo, it is gone from me, I am ready to halt, and my ſorrow is ever before me, wherefore I will declare my Iniquities and be ſorry for my Sin, and I will hope in thy Mercy, O Lord; the ſorrows of Hell hath compaſſed me about, and the floods of deſolation make me afraid; the ſorrows of Hell hath invironed me, and the ſnares of Death prevented me; but in my diſtreſs I will call upon thee, O Lord, and cry unto thee, O God, thou God of my Salvation, to whom alone is all my deſire, and in whom alone is all my relief and ſuccour; direct me, O God, my ſtrength, guide me into the way of Holineſs, and lead me into the Path wherein thou wouldeſt have me to walk: I am feeble, do thou uphold me; my Feet are ready to ſlip, but do thou eſtabliſh me; for thou, O Lord, art my Rock upon which I lean and ſtay my ſelf, thou art my Strength and my Redeemer: I am, O Lord, like a weaned Child, aukward and unskilful to tread in theſe Paths which are altogether new and unuſual to me, but do thou graciouſly condeſcend according to thy promiſe, to lead me by the Hand, and teach me to go; Oh leave me not until thou haſt conducted me into the way

way of Life, which leads to the Heavenly Paradiſe: and leſt there ſhould be any thing in me that may peradventure occaſion my falling ſhort of that bleſſed place, do thou enter into me, and ſearch my Heart, and try my Reins, O God, and if thou findeſt any evil way in me, purge it away with the Blood of thy Son, and guide me into the way everlaſting. After this, I ſaw that he was ſomewhat more chearful than before, but it laſted not long, for as he afterwards told one of his Friends in my hearing, he had ſomething within him which continually cry'd unto him, Away Man and flee for thy life, for thou art not yet ſafe from the Avenger, who is yet in purſuit after thee, and if thou eſcape not quickly, he will certainly lay hold on thee, and thou ſhalt Periſh as ſurely and much more fatally than if thou hadſt never made any one ſtep towards an eſcape; which did terrifie him exceedingly, and made him rore out, and cry for help to him, who has ſtiled himſelf the God of help, and promiſed to be a preſent help in time of trouble, ſaying, *In the day of trouble call upon me and I will deliver thee, ſo ſhalt thou glorifie me: Caſt thy Burden upon the Lord, and he ſhall ſuſtain thee; commit thy way un-*

to the Lord, and he ſhall direct thy Paths: Truſt thou in him, and rely on him only, and he alſo will bring it to paſs. Here *Conſcience* interrupted him ſomewhat abruptly, and ſaid, I cannot but wonder at thy deſperate madneſs and folly, in that thou ſtill abuſeſt the Divine Patience, and by continuing in thy Obſtinacy, dareſt the Almighty to do his worſt, fancying to thy ſelf, that thou haſt by thy Repentings and thy Tears, thy Faſtings and thy Prayers, and a little forced partial and imperfect amendment, ſtopped all his proceedings againſt thee, and ſo tied up his Hands, that he cannot hurt thee, when, alas! thou art ſtill in the High Way to ruine; thou now endeavoureſt to ſet thy ſelf to keep the Law, but I muſt ſtill pronounce thee Accurſed, becauſe thou continueſt not in all things written in the Book of the Law to do them, nor indeed art thou able to do ſo; but admit thou wert, yet that will not make ſatisfaction to Juſtice for the wrong thou haſt already done it, the keeping the Law now, will not compenſate, or atone for thy former Breaches of it; nor muſt thou expect to put God off with good Words, or fair Promiſes, plauſible Pre-

tences, and faint Reſolutions; nor will he admit that thou ſhouldeſt have any other Saviour than his Son, nor that thou joyn any thing with him, for he will have the whole Honour of ſaving thee, or elſe he will leave thee ſtill to Periſh in thy Sins. At this I could perceive him to be exceedingly troubled and terrified, which was much increaſed by his eſpying the Avenger Marching againſt him, Cloathed with Vengeance, and Armed with Fury, Brandiſhing a Flaming Sword in his Al-conquering Hand; wherefore he ſuddenly cried out to Heaven for help, looking every way, as if he would run, but knew not whither, for he could diſcover no place which promiſed him more ſecurity than that wherein he then was, and ſeeing the Avenger was then almoſt got up to him, and ready to lay hold of him, he fainted and even deſpaired of eſcaping; but juſt as he was in the very depth of extreameſt danger, I looked to ſee what would become of the poor thing, and loe ſuddenly one ſtept to him, and with a brisk and cheerful Voice, cried to him, Oh Sir, why ly you here and periſh within view of the remedy, you have but a little way further to the City of

Refuge, where the Son of the Bleſſed ſtands waiting for you, and ready to receive you, if you will but go to him. This welcome and unexpected Meſſage in the very Minute of the loweſt extremity ſtrangely revived his deſponding Soul, and made ſo great and ſudden an alteration in him, that I can compare it to nothing ſo well as to the Prophets Viſion of dry Bones, for as one dead he revived, and his Spirits came into him again; when looking up upon him, he cried, Sir, that which you ſay hath a little revived my Spirits, and I find a ſtrange kind of ſweetneſs and delight therein, but pray whereabouts ſtands this City of *Refuge* which you ſpake of, I have heard much of it, and have been adviſed to repair thither, as the only place where I could be ſafe; and to tell you the truth, I did think I had been got into it; and although Mr. *Conſcience* and ſeveral others indeavoured to convince me of it, yet I could not be perſwaded; but now I ſee by woful experience, that I am more than a Mile ſhort of it, and in as much danger of Periſhing as before I came hither. Why, *ſaid the Gentleman*, it ſtands a little further there right before you in that

that middle Path between that wherein you now are, and that from which you lately came; whereupon he looked that Way with great eagerneſs, but could not diſcover it. I have, *ſaid the Gentleman*, a Box of Eye Salve which I received from our Lord himſelf, wherewith if you pleaſe I will Anoint your Eyes to make you ſee the more clearly. Ah, with all my Heart, Sir, *ſaid he*; And when he had ſo done, he bid him look towards the place which he pointed to. Do you not ſee, *ſaid he*, a litle Narrow Ruged Path that goes up there? Yes, *ſaid he*, I can ſee it now, although before I could not diſcern it ſo well: Why that Path is called by divers Names, but they all ſignifie the ſame thing; ſome call it by the Name *Repent and be Converted that your Sins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord*; others call it by the Name, *Believe and ye ſhall be ſaved*; with many more, as, *Turn and Live*; *the way of Rigtheouſneſs*, and *the way of Peace*; *the Heavenly Path*, &c. Now therefore do you look ſtreight through it, and you will ſee a very ſmall and narrow Gate, that Gate goes directly to the City of *Refuge*; the Man could

not ſee it at firſt, but having fixed his Eyes very ſteadily, and looked earneſtly for ſome time, he eſpied it, which I could perceive by his Countenance, and the Joy he diſcovered thereat, to be the Pleaſanteſt and moſt Bleſſed ſight that ever his Eyes ſaw; for there he beheld the Glorious Sun of Righteouſneſs begin to ariſe upon him, with healing under his Wings, diſcovering the Son of the Bleſſed to ſtand there with extended Arms and a ſmiling Countenance, Clothed with Goodneſs and Love, and droping Mercy and Pardon from his Divine Lips, ready to receive and embrace him, and calling to him, O poor Soul, who art weary and heavy laden, come unto me and I will give thee reſt and eaſe; this ſight preſently convinced him that he was yet really far ſhort of the City of *Refuge*, cured him of all his unwillingneſs to go further than thoſe Mountains where he then was, and effectually removed all that aukwardneſs which was upon his Soul, and ſet his feet at Liberty to walk towards this place of ſafety: Upon which I ſaw him preſently throw away ſeveral of thoſe things he had about him, Gird up his Loins, and run towards it, and being

arrived

arrived there, attempted to enter, but could not; for, by reaſon of the ſtraitneſs of the Gate, he could not poſſibly croud in, by reaſon of many things he had yet about him which never paſs that Gate, and are of ſuch a Nature, that any Perſon who has any of them about him, cannot enter there, nor go through it to *Celeſtial Paradiſe*, neither is there any other way to go to it than through that Gate: He attempted to enter divers times, but all in vain, until looking behind him, he ſaw the Avenger juſt at his Heels, ready to lay hold on him, and Sheath his deſtroying Sword in his Guilty Bowels; whereupon he gave a very great ſtart, threw off thoſe things which impeded his getting in at the Gate, ſtriping himſelf of his very Garments, which were all torn, ragged, and defiled, ſo that they were not capable of covering the ſhame of his Nakedneſs, and he appeared a very filthy and loathſome kind of Creature whilſt he had them on; being thus ſtript, he entred reſolutely into the Gate, ſtriving with all his might to go through it, and finding much difficulty in the Paſſage, the Gentleman, who had ſhewn him the Gate,

whoſe Name I think was *Faith*, and was a Stranger to the Man till that time when he ſhewed him the Gate, and directed him the Way to it, helpt him to lay hold of a certain Poſt placed there on purpoſe for the help and ſtay of all thoſe who paſs the Gate; the Name of it is, *Him that cometh unto me, I will in no wiſe caſt out*: And I ſaw as he paſſed through the Gate, he received new Garments, wherewith being arrayed he ſeemed like another Man, appearing much more Beautiful and Comely than before; But that which appeared to me to be moſt admirable and ſtrange, I beheld while his Heart was taken out, and another which was a new one put into him, which although the Prince of *Darkneſs* ſuppoſed to have been done before, when the Man firſt began to think of forſaking his Service, and turning out of the broad way, yet it was not really changed and renovated until this very Moment: The Old Heart which was taken out of him was a perfect Stone, as ſolid as a Rock, and as hard as the nether Milſtone; But the New Heart, was a Heart of Fleſh, being tender, ſoft, and pliable, and thereby fit to receive the

Sacred

Sacred impreſſions of the Divine Will, and made capable of receiving and retaining the Image of our ſweet Redeemer, which I then ſaw the Eternal ſtamp upon it with his own Almighty Hand. And I ſaw him as ſoon as he was got through the Gate, bow himſelf down to the Earth, and Worſhip the Son of the Bleſſed, and lying proſtrate on the Ground before him, he ſaid as follows;

Almighty and Eternal God; thou King of Kings, and Prince of Peace, whoſe Greatneſs and Power is Infinite; whoſe Glory and Majeſty is Incomprehenſible; whoſe Goodneſs and Mercy is unconceiveable; upon thy frequent and often reiterated gracious Invitations to come unto thee, and thereby be at once ſecured from everlaſting Ruine and Miſery, and Intituled to, and aſſured of Eternal Salvation and Happineſs, I am now come in according to thy Command, and in the moſt humble manner imaginable, proſtrating my ſelf before thy Footſtool; I acknowledge my ſelf by Nature to be a moſt Wicked, Filthy, Polluted, and Undone Wretch, being born a Stranger, an Enemy, and a Traytor to thee, and by that Original Guilt which I contracted in the very Womb, inclined

inclined to do Wickedly, and Sin againſt thee, as naturally as Fire produces heat, or the Sparks fly upwards; and that I was therefore bound over by a moſt Juſt (and otherwiſe than by thy Merits Irreverſible) Sentence, to Eternal Damnation, and I found by woful experience, that I as Naturally tended to, and as freely moved towards the Burning Lake, as the Stone doth towards its Center, having moreover by my Wicked courſe and converſation continued my Rebellions againſt thee, and thereby rendred my ſelf ten thouſand fold more the Child of Hell, having by ruſhing into Sinful Courſes and Working Wickedneſs with both Hands greedily heaped up unto my ſelf Wrath againſt the Day of Wrath; and as if all theſe Offences were not enough, I have committed a far greater, by Sinning againſt the Remedy, and refuſing tenders of Grace and Mercy, Pardon and Reconciliation, which thou wert pleaſed to make me prepoſterouſly reſolving rather to be a ſordid Slave to my own Luſts and Corruptions, a miſerable Vaſſal to the Prince of *Darkneſs*, an Heir of everlaſting Miſery, and an Eternal Companion for the Damned, than admit to be made free indeed,

deed, a Son of the Eternal, an Heir of the Heavenly Glory, and an everlasting Associate with an innumerable Company of Angels and Glorified Saints, that Blessed Assembly and Church of the First Born which are written in Heaven, basely and bitterly opposing thy Blessed Kingdom, indeavouring to hinder the promoting thy Interest, the Purity, Spirituallity, and Holy Precisenes whereof I abhorred and detested, as quite contrary to my Vile, Base, Carnal Heart, and those Sensual Pleasures and Worldy Contentments into which I had most desperately cast my self, cruelly Persecuting all thy Embassadours, and trampled under Foot the Blood of the Covenant, which should have Sanctified and Saved me: Notwithstanding all which, such is thy astonishing Grace and Goodnes, so unparallel'd thy Love, that thou still declarest thy self willing to become my Saviour and Redeemer, appease the Anger, and satisfie the Fury of the Eternal against me, and reconcile me to him, if I would but give my consent thereunto; wherefore I call Heaven and Earth to record, and conjure all the Creatures therein to Witnes this Day, that I do here with all the Powers of my

Heart

Heart give my full and free conſent to the ſame, accepting of thee as the only New and Living way, whereby I can poſſibly obtain acceſs to the Father; and upon the bended knees of my Soul, I do here freely and willingly give up, and joyn my ſelf to thee in a Marriage Covenant, the Obligation whereof ſhall be perpetually unalterable.

Wherefore, O thou Anointed of the Father; I now come to thee a Hungry, Diſtreſſed, Thirſty Soul; a Poor, Wretched, Miſerable, Blind, and Naked Creature, a moſt Filty, Loathſom, and Poluted Wretch, a Guilty, and Condemned Traytor, unfit for the meaneſt Office in thine Houſe, and unworthy to waſh the Feet of the very loweſt of thy Servants, and therefore Infinitely more unworthy and unfit to be Solemnly Contracted, and Married to the Majeſty of Heaven and Earth: But yet ſince ſuch is thy unparallel'd Love, and unmerited Goodneſs, that thou wilt have it ſo, I do here with all poſſible Veneration, and with the firm and ſettled Reſolution of my Heart, accept thee to the utmoſt of my Power, freely conſenting to, and acquieſcing in the admirable Contrivance of Divine Wiſdom to

ſave

ſave me by thy Righteouſneſs and Merit, and take thee for my Head and Husband, my Hope and my Happineſs, my Portion and my Shield; and I do declare my ſelf freely content to take thee for better for worſe, for Richer and for Poorer; for all times and Conditions whatſoever, promiſing both in Proſperity and Adverſity to Love, Honour, and Obey thee before all others, and that to the very Death: I accept of, and Imbrace thee in all thine Offices; I diſown my own Merit, and freely declare my ſelf empty of all manner of worthineſs, and do here avow thee to be the Lord my Righteouſneſs: I do renounce my own Wiſdom, and do here take thee for my only Guide: I renounce my own Will, and do here take thy Will for my Law, and the only Rule of my Faith and Life.

And ſince I am perfectly ſatisfied, that ſuffering is the way to Reigning, the Croſs the way to the Crown, and that I muſt through manifold Tribulations inherit the Kingdom; I do here oblige my ſelf by this Covenant to take my Lot as it falls, and reſolve by the Aſſiſtance of Divine Grace to run all manner of hazzards with thee, verily ſuppoſing and aſſuring my ſelf,

ſelf, that neither Life nor Death, nor any Affliction or trouble whatſoever, ſhall ever be able to part between thee and me.

And becauſe thou haſt graciouſly given me thy Holy Laws and the Commands of thy Goſpel as the Peaceful Way and Pleaſant and Delightful Path, in and through which, I muſt by thy Aſſiſtance walk to thy kingdom; I do here willingly ſubmit my Neck to thy Yoke, and acknowledging all thy Laws to be Holy, Juſt, and Good; I do Solemnly take them as a conſiderable part of my Happineſs, and the Rule of my Thoughts, my Words, and my Actions; promiſing, that although thou knoweſt, and I find by dreadful experience, that my Fleſh will Contradict and Rebel, yet I will indeavour to order my whole life according to thy direction therein, and will not knowingly allow my ſelf in the neglect of any thing which is my Duty.

Only in regard, that through the frailty of my Fleſh I am ſubject to many failings; I humbly preſume to proteſt before thee, that unallowed miſcarriages, contrary to the ſettled bent and inclination of my Heart, ſhall not annul this Covenant,

nant, which I am the more bold to aſſert, becauſe thou thy ſelf haſt promiſed and aſſured me that it ſhall be ſo.

And now my ſweet Redeemer, thou who penetrateſt into the Heart, and haſt all things open and naked before thee, knoweſt that I make this Solemn Contract of accepting and imbracing of thee, and dedicating and giving up my ſelf to thee freely without heſitation, fully without reſervation, and ſincerely without Hypocriſie, to the beſt of my knowledge; humbly imploring, that if thou eſpieſt any kind of flaw or falſhood herein, thou wouldſt diſcover it to me, and help me to do it with more uprightneſs and ſincerity?

And now, Glory, and Honour; Adoration, and Praiſe be aſcribed by my Soul, to the great Creator and Conſerver of all things, whom I ſhall be bold from this Day forward to look upon as my God and Father, and ſhall account it my Happineſs as well as my Duty, that I may ſweeten my Pilgrimage through the Wilderneſs of this World, by Contemplating the admirable Effects of thy Infinite Wiſdom and Love, in finding out ſuch a way for the recovery of undone Sinners: And

Glory

Glory be to thee, O thou Compaſſionate and Indulgent Mediator, who haſt loved me, and waſhed me from my ſins in thine own Blood, and art now become my Saviour and Redeemer: And Glory, Adoration, and Praiſe be given likewiſe unto thee, O thou Eternal Spirit, who haſt by thy Powerful and Gracious Operations apply'd to me the Precious Merits of my Sweet Redeemer, and by the Finger of thine Almighty Power Effectually Changed and Converted my Soul from the World to God, from ſelf to Chriſt, and from a Courſe of Sin to the Practice of Holineſs.

And now, O thou Infinite, Eternal, and Alſufficient Jehovah, the Lord God Omnipotent, Father, Son, and Spirit, who art a Fountain of Mercy and Pardon, and an Ocean of Goodneſs and Love: Thou art now become my Covenant Friend, and haſt through thy wonderful Grace and Goodneſs permitted me to become thy Covenant Servant, *Amen*, *Amen*: And let the Contract which I have this day made on Earth, be Ratified by thee in Heaven.

As ſoon as he had thus expreſſed himſelf, I ſaw him pluck a Paper out of his Boſom, wherein I ſuppoſed the ſubſtance of

of what he had ſaid was written, and having opened it, he ſpread it before the Son of the Bleſſed, Subſcribed his Name to it, and then preſented it as his Act and Deed to him, who received it with ſuch a readineſs and Complacency, that plainly declared the greatneſs of that delight he took therein; and ſtretching forth his Hand, he lifted him up from the Earth, and imbraced him with the greateſt love and tenderneſs imaginable, ſpake Comfortably unto him, kiſt him, and promiſed to love him with an everlaſting love, which is better than life it ſelf, aſſuring him likewiſe that he would preſent him before his Father without ſpot and blameleſs in love; and that he would ſend him a perpetual ſupply of all things neceſſary for his Pilgrimage, at the end whereof he would receive him into the Eternal Manſions of Bliſs, and place a Crown of Glory upon his Head: And as for your Old Companions, *ſaid he*, who would not that I ſhould Reign over you, I will now ſlay them before me: Now therefore Gird up the Loins of thy Mind, watch and be ſober, and hope to the end; run without wearineſs, and walk without fainting; *be thou faithful to the death, and then I will*

give

give thee a Crown of life; I will likewiſe write your Name in the Book of Life; and therefore tell me, *ſaid he*, what is your Name. Ah Lord, ſaid the Man, my Name is ſo bad, wretched, and ſcandalous, that I am aſhamed to tell it. I would, *ſaid he*, have you be aſhamed of it, and never own it more; but yet you muſt tell it me, for I intend to change it, and give you a New Name, a precious and an honourable Name, for I will give you in my Houſe, and within my Walls a Place, and a Name far better than that of Sons and Daughters; I will give you an everlaſting Name which ſhall not be cut off. Lord, *ſaid the Man*, thou knoweſt that I have always hitherto been known by the Name of *Reprobate*. Its true, *ſaid he*, but thou ſhalt be called ſo no more, but *Believer* ſhall be now thy Name, by which Name I will enter thee in the Book of Life: And I will give thee a White Stone with this New Name incloſed in it, which ſhall not be ſo legible and eaſy to be read by any other Perſon as thy ſelf, who receiveſt it; and that thou mayeſt have Life, and have it more abundantly, thou ſhalt receive of my fulneſs, and have Grace for Grace: I will give thee to

Eat

Eat of the Tree of Life which is in the midſt of the Paradiſe of God, whereby thou ſhalt be put out of all poſſibility of being hurt by the Second Death: I will feed thee with the Food of Angels, and give thee hidden Manna to eat; I will ſhut the Door of Hell againſt thee, ſo that no Man ſhall be able to open it, and open the Gate of Heaven to thee, ſo that no man ſhall be able to ſhut it againſt thee; and when thou art caſt out of the Synagogue, by thoſe who call themſelves *Believers*, and are not, and art by them Excommunicated and delivered over to the Prince of *Darkneſs*, with an expreſs Command to him to take thee, and when he will not (or rather cannot, for becauſe I give unto you Eternal Life, you ſhall never Periſh, nor ſhall Men or Devils, Earth or Hell pluck you out of my Hands; my Father which gave you to me is greater than all, and no Man is able to pluck you out of my Fathers Hand: *I and my Father are one*; and as ſuch we ingage our ſelves for thy Defence) then it may be the Gaol ſhall; but if ſo, yet be not diſmayed, for I ingage to make that and all things elſe to Work together for thy good; and aſſure thy ſelf, that although

though thoſe things may not at preſent be pleaſant but grievous, yet they ſhall afterwards appear to have in the Bowels of them the peaceable Fruits of Righteouſneſs; and if thou wilt take care to keep the Word of my Patience, I alſo will ingage to keep thee from the hour of Temptation which ſhall come upon all the World, to try them that dwell upon the Earth, and when thou haſt overcome, I will make thee a Pillar in the Temple of my God, and thou ſhalt go no more out, and I will write upon thee the Name of my God, and the Name of the City of my God, which is, the *New Jeruſalem* that cometh down out of Heaven from my God, and I will write upon thee my New Name; and I will Grant that thou ſhalt ſit down with me on my Throne, even as I alſo overcame and am ſet down with my Father on his Throne; in the mean time I will be your Mediator to my Father, and when the Accuſer of the Brethren ſhall bring any Accuſation againſt you into the Court of Heaven, I will be your Advocate, I will appear for you, and plead my Merits in Bar of any puniſhment he ſhall Imprecate againſt you for the ſame. I am and will be your High Prieſt,

and

and as I have already offered up my ſelf to the Father as an Acceptable and a Propitiatory Sacrifice for you, whereby I became at once your Sacrifice and your Altar whereon your Sacrifice was Offered, ſo I will now perform the other part of my High-Prieſthood, and I will Interceed for you to my Father, and my Interceſſion will be prevalent enough, and ſufficient for thee, and I will thereby procure thee whatſoever thy Heart deſires, for the Father can deny me nothing: In fine, my Merit and my Fulneſs, and all that I am and have, ſhall be thine; and whatſoever I am to my ſelf, that I will be to thee. Now therefore be of good Courage, go on thy Pilgrimage with an Holy Reſolution to be Faithful, and cleave to the Lord with full purpoſe of Heart all the Days of thy Life; thou wilt meet indeed with abundance of Enemies, and innumerable Diſcouragements; but fear thou none of theſe things, for God ſhall be thy Leader, and the ſtrong God thy Captain; he ſhall teach thy Hand to fight, and thy Fingers to War; nay he ſhall fight all thy Battels for thee, give thee Victory over all thine Enemies, and make thee more than a Conqueror overthe Pow-

ers

ers of Darkneſs, and all the reſt of thy Adverſaries, both within and without thee. Wiſdom it ſelf ſhall be thy Guide, Almighty Strength thy Support, and Infinite Goodneſs thy Reward at the period of thy Pilgrimage, when thou ſhalt receive from me the end of thy Faith, the Salvation of thy Soul.

And then taking him by the Hand, he led him to his Store-Houſe, the Sacred Armory, where he hath always in readineſs all kinds of Armor and Arms, admirably Deſigned and fitted for the Spiritual Warfare; and from thence he furniſhed him with a Sword, a Shield, a Helmet a Breſtplate, and Sandals, together with a well contriv'd Engine of ſuch mighty force and efficacy, that with it he afterwards did wonders, and ſo did ſome of thoſe who had formerly made uſe of it, for they did by it ſhut and open Heaven, Battered down the Walls of Cities, Conquered their Conquerours, and put their inſulting and Victorious Enemies to flight; for of ſuch force and prevalency it is, that in leſs than a Minute, it is able to bring into our aſſiſtance ſo many Auxilliary Forces, as may be able to defend us againſt, and inable us to

Conquer

Conquer more than 10000 times 10000 Enemies; which occaſioned a certain Queen, who was a Soveraign Princeſs, to ſay, that ſhe was more afraid of the Prayers of a certain Pilgrim, who was her Subject, than of many Regiments of Armed Men; and yet this Engine, as mighty as it is, is no bigger than a Man may carry always about him, which is ſomewhat ſignified by its Names, which as I was told, are two, *Pray always, and with all manner of Prayer*: I was told likewiſe, that thoſe who have it not are liable to all manner of danger and miſery, and have not any manner of defence againſt it; nay it hath a Voice too, and imprecates Ruine and Miſery upon all thoſe that have it not, for I my ſelf heard it often call out to Heaven, ſaying, *Lord pour out thy fury upon the Heathen that know thee not, and the Families who call not on thy Name.* But ſeeing that all thoſe Pieces of Armour were deſign'd for Front Pieces, and that he received none for the defence of his Back-parts, he humbly inquired the reaſon thereof, and was told, that it was becauſe the Nature of the War wherein you are to ingage, is ſuch, that you muſt ſtand faſt, fight manfully, and reſiſt to the very death and ſpilling your Blood, rather

than yield or flee; and therefore bear it always in your Thoughts, and let it be written in your Memory, that if ever you turn your Back, you thereby lay your self open to be Mortally wounded by your Infernal Adversary, having no Armor given you to defend those parts. Then said he, Lord, is there no Case wherein I may turn my Back and flee? Yes, reply'd he that is fairer than the Children of Men, in some extraordinary Cases it will be both your duty and your safety too, to flee; as when the Sin you are tempted to commit hath such a likeness to, interest in, and Correspondency with your Flesh, and the very Complexion of your Nature, that the very standing to contend with it may prove your overthrow, and the very yielding to fight only, lay a sure foundation for its obtaining the Victory; the Weapon wherewith thou intendest to wound it, may stab thy self, and those very thoughts and considerations wherewith thou intendest to choak and strangle it, prove Cordials to revive and strengthen it, adding more Fewel to the Fire, and proving like Oyl to increase those Flames which burn with too much vehemency and violence already. *I say*, in those cases you must flee, and you have a Paragraph in the Sacred Statute-

Book

Book to Warrant your ſo doing, *viz. flee alſo youthful luſt.*

Being thus Harneſſed, the Son of the Bleſſed, Bleſſed him, and ſent him away; and I ſaw him go forward in his Pilgrimage with abundance of Chearfulneſs and Agility; and as he walked in the Narrow Way, he thus diſcourſed to himſef; Oh, how Beautiful and Comely is my Beloved? His Aſpect was ſweet, and his Countenance was pleaſant, he was arraied with Flames of Love, and filled with Bowels of Compaſſion; in his Right-Hand he had plentious Redemption, and in his Left-Hand multiplied Pardons: methinks I could ſee his Sacred Breſt ſwelled with Mercy and Love, and by their pantings, diſcovering themſelves uneaſy and even in Pain until they were eaſed by the ſucking of my Hungry and my Thirſty Soul; wherefore wonder, O my Soul, and all the Powers within me, be ye amazed and aſtoniſhed at the greatneſs of the thing, for the Tabernacle of the moſt High is with me, and he will dwell with me; he will be mine, and I ſhall be his; I ſhall be his Son, and he will be my Father; be aſtoniſhed and even raviſhed with wonder, O my Soul; for the Infinite Breach which Sin had made

between God and thee is now made up, the difference Compoſed, and the Offender received to Mercy; ſo that God and thee are now reconciled, and have entred into a Covenant of Peace, Heaven and Earth having agreed upon the terms, ſtruck their Hands, and Sealed the Indenture: O happy Concluſion! O Bleſſed Conjunction! If the Stars ſhould condeſcend to dwell with the Duſt, if Fire and Water could be reconciled, or the North and South Poles be brought to meet and mutually imbrace each other, this were much; but yet this Agreement and Conjunction wherewith thou art now Bleſt is much more wonderful and ſtrange, for the terms of Diſtance were infinitely greater: Rejoyce therefore, O ye Angels, and ſhout ye Seraphims; and let all the glorious Inhabitants of the Celeſtial Manſions prepare an Epithalamium, and ſtand ready with the Marriage Song, for loe here is a wonder of wonders, the great Jehovah hath given himſelf to a Worm, and the King of Kings hath Contracted a Marriage with his hopeleſs, helpleſs Captive, Publickly acknowledging and owning it before the whole World, freely declaring that he is become one with me,

and

and I with him, and that he hath given me the Fulneſs of Heaven for my Joynture, and the Fatneſs of the Earth for my Subſtance, having kept back nothing from me.

And now, O Lord, thou art that God, and that *I AM*, and thy Words they are truth it ſelf; wherefore having made all theſe Promiſes to thy Servant, ſo that thou haſt prevented my very wiſhes, nonpluſt my deſires, and left me nothing to ask at thy Hands bnt what thou haſt already freely granted and bequeathed to me, and all that thou haſt left me to do, being to accept and imbrace thy kindneſs, adventure my ſelf upon thy Fidelity, and truſt my whole happineſs both here and hereafter upon theſe thy Promiſes, I only requeſt that the Word which thou haſt ſpoken concerning thy Servant thou wouldeſt eſtabliſhfor ever, and do as thou haſt ſaid, that ſo thy Name may be magnified for eyer, and the freeneſs of thy Love in the choice of thy Servant be the Matter of my Praiſe and Adoration through the Days of Eternity.

And now adieu vain World,and all the empty and imaginary Pleaſures of Sin, I bid you all an Eternal farewel; nay, I

will now tread you under Foot, and trample upon you as the baſeſt Droſs and Dung; the vain Threats of an Inſulting World ſhall no longer terrify me, nor ſhall thy falſe and deceitful Promiſes any more delude or flatter me to fall in Love with a Strumpet, or Adore a Painted Image, to forſake the everlaſting Spring, the overflowing Fountain, and the inexhauſtible Ocean, to drink of thy impure puddles, or attempt to ſatiate my Thirſt at thy broken and empty Ciſterns: And although the Prince of *Darkneſs* dreſs the Harlot in all her Pomp and Bravery, and by Painting and Patching her deformed Face, make her appear to be a Beautiful and Lovely Object, in hope thereby to allure me to fall in love with her, and return to her imbraces again; yet his pains therein ſhall all be loſt, and prove labour in vain, for I bid thee defience, O thou incorrigible and implacable Enemy of my Souls Salvation, reſolving in the Divine Strength, that all thy Subtil Wiles, nor thy Tempting Baits ſhall ever be able to prevail with me for the changing my preſent choice, unleſs thou art able (as I am ſure thou art not) to ſhew me ſuch a Crown, and ſuch a Kingdom as the Almighty hath ſettled upon me,

me, or at leaſt give me ſomething which may ballance the loſs of an Infinite and an Alſufficient God, who hath now given himſelf to me; but I know you cannot do that neither, and therefore take notice, that I do from this Day forward, and for ever Baniſh you, and all thoſe filthy and deceitful Luſts and Pleaſures which are thy accurſed Companions and Attendants, out of my Heart; get you gone, get you hence, I will have no more to do with you, I have enough in God, in Chriſt, and the Promiſes, to fill and ſatisfie my Soul; theſe have I lodged within my Heart, and there is now no more Room for ſuch Gueſts as you are, nor ſhall you ever again be permitted a peaceable entrance within theſe Doors.

And thus I ſaw him go on rejoycing in the Lord, and triumphing in the happineſs of his preſent Condition, continually looking forwards and reaching forth his Hand towards the mark of the prize of the high calling of God in Chriſt Jeſus, fixing his Eye always upon the place whither he was going, in the midſt whereof he ſaw the Son of the Bleſſed, the Eternal Darling and Glory of his Father, advanced far above Angels and all Created

Powers, and ſeated upon a Bright and Glorious Throne, admirably framed of Majeſty and Mercy, Juſtice and Love; and ſtrongly ſupported by Almighty Strength and Unchangeable Goodneſs, having on his Sacred Head a Royal and Imperial Crown, the Riches, Splendor, and Glory whereof ſo far exceeds all expreſſion, that I am no way able to relate it; nay the Tongues of Angels would fail, and the Pen of the moſt Dexterous and Florid Scribe be nonpluſt, ſhould they attempt the Deſcription thereof; and his Victorious Temples juſtly encircled and richly bedecked with Wreathes of Victory and Triumph; Angels, and Thrones, and Dominons being Subjected to him, who is the everlaſting Heir of all things; and Cloathed from Head to Foot with Garments of unapproachable Light; which made him break forth into an Extaſie of Admiration and Joy. And I after heard him, with his Hands and his Eyes lifted up to Heaven, utter theſe and the like expreſſions; O my Soul, with how much Shining Glory and Luſtre doſt thou behold thy Beloved Array'd? O how admirable is the Beauty of his Face? How Raviſhing are the ſmiles of his Countenance,

nance, and how attractive the Glances of his Eyes? How delightful are the Expreſſions of his Love to thee, and the Kiſſes of his Roſey Lips affords thee a ſweetneſs that far excedeth even life it ſelf. And at other times, when he lay down to Reſt and Repoſe his weary Limbs, tired with the difficulties and hardſhips of his Journey, he would break out ſuddenly into Heavenly and Raviſhing deſcriptions of the *Celeſtial Paradiſe*.

With what raiſed Affections and inflamed Love, would he ſay, do I review thee, O thou City of God, thou Paradiſe of Delight, and Region of Peace and Tranquility. Joy and Happineſs, Glory and Honour, Beautify thy Palaces. O, with what breathings and longings of Soul after thee, do I now think of thee, and of thoſe Glorious Inhabitants who dwell within thy Saphir Walls, and whoſe Holy Feet trace thy Jaſper Streets! O how Glorious art thou, O *Jeruſalem*! So ſplendid is thy Brightneſs, and ſo redundant thy Glory, that Kings ſhall come and lay down their Crowns before thee, and account all their Pomp and Glory as Duſt in Compariſon of thee.

And ſtill as he walked he would keep

his Eyes ſo fixed upon the recompence of Reward, that the Prince of *Darkneſs* with all his Wiles could not prevail with him to ceaſe viewing of it, nor perſwade him to turn out of the Way towards it: whereat being exceedingly enraged, he alarmed the whole World with the News thereof, telling them that they were like to loſe a Companion, and ſtirring them up againſt him to Revenge his abandoning their Company, and either bring him back by fraud or force, or elſe make his Pilgrimage as bitter and unpleaſant to him as poſſible. They preſently followed his Counſel, and Earth and Hell uniting together, liſted themſelves under his Banner, and marching againſt the poor Pilgrim, they Attaqued him all at once, but all in vain, for he made ſuch reſiſtance, and defended himſelf ſo well with his Helmet and Shield, that they were not able to ſtand before him, but fled towards the place from whence they came, and he went forward in his Pilgrimage, and as he went, he Sang,

All Glory, Honour, Laud, and Praiſe,
Unto the Lord I'll yield;
For giving me againſt theſe Foes
The Honour of the Field.

But

But whileſt he was thus rejoycing upon the account of his Victory, they rallied again, and returning upon him ere he was aware, they Charged him with ſo much Reſolution and Fury, that they wounded him in divers places, beat his Sword out of his Hand, and ſo diſabled the Arm which managed the Shield, that it became in a manner uſeleſs to him, inſomuch that his Spirit began to flag, his Heart fainted, and his hopes were juſt giving up the Ghoſt, and himſelf falling a Victim to their Rage and Malice; when ſuddenly calling to Mind the great things which the Son of the Bleſſed had told him might be effected by the Engine he delivered him, he preſently rouſed up himſelf, as one inſpired with New life, and began to play it upon them, and as ſoon as he began to play, I heard a Voice ſaying to him, Pluck up thy Spirits Man and be of good Courage, for more are they who are with thee, than thoſe which are againſt thee, *my Grace ſhall be ſufficient for thee, and my ſtrength ſhall be made perfect in thy weakneſs*: Whereupon I lifted up mine Eyes, and lo I ſaw an innumerable Company of Horſes and Chariots of Fire round about him, and a whole Army on their

March

March from the Eternal to his reſcue; by whoſe Help and Aſſiſtance the Prince of *Darkneſs* and all his Irreligious Rout were put to flight, not one of them being able to ſtand before him; which gave him new occaſion of Rejoycing and Singing Praiſe to him by whoſe Aſſiſtance he was now a Conquerour.

O Lord, ſaid he, *thy Strength and Grace*
I ever will admire,
For by thy ſending me relief
Thou'ſt taught me to aſpire
To love thee more, and ſtrive to have
Thine Image ſo impreſt
Upon my Soul, that thou mayeſt dwell
For ever in my Breaſt,
Until at laſt thou ſhalt Conduct
My Soul to Zion Hill,
Where I for ever ſhall be free
From all the Craft and Skill
Of Earth and Hell, and all their Strength
And Rage, wherewith they fain
Would work my fall from God and Chriſt
Into Eternal pain.
Then there for ever I ſhall ſit
In ſafety from all thoſe
Who envy now my happineſs,
And do the ſame oppoſe;

Yea

Yea, then my ſelf I will imploy
In nothing but to praiſe,
Exalt and laud the Name of him
Who doth me help always.

Methoughts after this Victory he went forward with more ſpeed and ſwiftneſs than before, and Travelled ſo faſt, that in a few hours he was got many Miles from the Bottomleſs Pit towards his Journeys End. Now this way wherein he walked lay exactly between two Walls, which the *Eternal* had placed on each ſide of it; the Name of that Wall on the Right-hand, was called by the Name of *General Calling*; and the other was named *Particular Calling*, to teach Pilgrims, that neither of them muſt be neglected by them, and yet intimate to them, that they ought always to give *General Calling* the chief Place, and the upper Hand, although they muſt not ſuffer it wholly to juſtle out the other. In his Travels I ſaw two Pilgrims overtake him, they both ſet out after him, but having gotten into the Way, not through the Strait Gate, but through a certain Gap which was in the Righ-hand Wall near adjoyning to the Gate, and by that means

means met with leſs ſenſible trouble and oppoſition from the Prince of *Darkneſs*: When they came up with *Believer*, they ſaluted him, telling him they were glad to find any Travellers in that Deſpiſed Road, and hoped that ſince they were ſo happy to meet in ſo pleaſant a Path, they might keep Company together, and be helpful to each other in their Pilgrimage. *Believer*, you may well imagine, was as glad as they to find others travelling towards Paradiſe, and was as well pleaſed likewiſe to have Company thither, ſince Experience tells Men, that it is not good for them to be alone; wherefore being exceedingly pleas'd with their Motion, eſpecially to hear them talk ſo ſenſibly of their Pilgrimage, he anſwered them, he wiſhed it might, and hoped it would be as they deſired, for, *ſaid he*, if any of us after we have entred this Path, and travelled ſo many Miles herein, ſhould look back and return again to the Broad Way, we ſhall thereby not only make our ſelves unfit for, and unworthy of the *Celeſtial Paradiſe*, but likewiſe liſt our ſelves in the number of thoſe whom the Son of the Eternal hath aſſured us ſhall have greater Damnation. We acknowledge it, *ſaid one of them*, and O that

it

it may be none of our caſes, and that we who have Walked together, and Communicated together in the means of Grace and the Sacred Ordinances of the Kingdom, may not after all this be Eternally ſeparated, and whilſt ſome of us ſhall be received with Joy, and welcomed into the Promiſed Land, others of us ſhould be for ever excluded out of it, and thruſt down into a Sea of Wrath. *Amen, Amen*, ſaid *Believer*: Then he inquired of them of what Country they were: They Anſwered, they were born in the Wilderneſs which lieth below this Hill, and at the end of this Narrow Way wherein we are now Travelling, it is called by ſome, the *Howling Wilderneſs*, by others the *Land of Rebbels*, the *Bewitching World*, the *Falſe and Deceitful Paradiſe*, &c. A Country, *ſaid he*, which I know very well, I was born in it my ſelf: I dwelt in it many years, and continued there untill Divine Fury had overtaken me, torn me to Pieces, and tumbled me down into the Bottomleſs Pit, had not Everlaſting Goodneſs warned me of my Danger, and put it into my Heart to go on Pilgrimage as you ſee. And pray my Good Friends, *ſaid he*, how came you to leave it? Why, to tell you the

the truth, anſwered they, as we were Danceing about the Brink of the Pit, we ſaw divers of our Companions fall in, and moreover one *Boanerges*, *ſaid they*, was ſent by the King of Kings, and was Commanded by him to denounce War againſt us, aſſuring us, that unleſs we preſently forſook our Evil Courſes and Repented, we ſhould all likewiſe Periſh: Whereupon we preſently fled for our Lives into this Way, and do reſolve to go on Pilgrmage to *Celeſtial Paradiſe*. Pray, *ſaid he*, which Way did you come into this Way? I hope you will not be offended at my inquiſitiveneſs, for I do aſſure you, it is in Love and Tendernerſs to your precious and immortal Souls that I make this Inquiry; for if there be an Error in our Entrance into the Way, it is very improbable we ſhould ever perſevere therein, ſince there is nothing more common, than for thoſe who begin in Hypocriſie to end in Apoſtacy; but admit that by reaſon of the prevalency of our fears of *Tophet*, and to pacifie a Bawling, Chiding Conſcience, we do make a ſhift to keep drudging on to the End of our Lives, yet, if then we are not found to have entred through the ſtrait Gate into this Narrow Way, we

ſhall

ſhall for that Error in the beginning of our Pilgrimage be denied entrance into the *Celeſtial Paradiſe*; and that which is yet much more dreadful (and therefore ſhould induce us to look back and inquire if our beginning be right, and ſuch as will bear us out at the Tribunal of him whoſe Eyes are infinitely brighter than the Sun, and therefore able to penetrate into, and look through all our Diſguiſes and Specious pretences, ſo that there will be no deceiving of him) if there be an Error there, and by that means we run our Race and do our Work amiſs, we ſhall never be permitted to return again to mend it; for as the Tree falls ſo it muſt lie for ever, without any poſſibility of removing or exchanging its place. All this we know to be true, *reply'd they*, and have learned from one of the Diſciples of our Lord, that we ought to render a reaſon of our Faith to every Man who ſhall make an inquiry into the ſame, and therfore I am, (and I hope my Brother too) ſo far from being angry, that I return you Thanks, and am ready to give you a ſatisfactory account as far as I can. You muſt know therefore, that being ſore frightned by *Boanerges*, we preſently repaired this way,

we

eaſily aſcended the little Hillock we found a little below the Narrow Way, about the middle of which we met with a very ſtrait Paſſage, through which with ſome ſmall difficulty we paſſed into this Road. Having given him an account of their Country, and the Reaſon why they left it, and the Way whereby they came out of it, he was indifferently well ſatisfied, that they were ſincere and reſolved Pilgrims. Only, *ſaid he to himſelf*, the Eternal granted them an eaſier paſſage than I found. But notwithſtanding their ſeeming willingneſs to render an account how they got into the Way to Paradiſe, yet they were really unwilling, were glad when the Scrutiny was over, and all the time they walked together, they found one means or other to ſhuffle off all further Diſcourſe upon that point, for it appeared a little then, but more afterwards, that although they fancied the place in the Wall through which they came into that Path was the Strait Gate which leadeth into the way of Life, yet they had many doubtings and miſgivings of Heart, that it was not; but however being unwilling to be at the pains of going ſo far back, and very deſirous to appear at leaſt to

other

other Pilgrims to be real Converts, and to have entred in a Regular Way and Manner into their Pilgrimage, they thought it the beſt way to prevent as much as poſſible its being too much inquired into. As they went along the Road he asked them what were their Names. My Name, *reply'd one of them*, is, *Deſire to be Good*, and mine, *ſaid the other*, is, *Would be Happy*. Very well, *ſaid he*, I wiſh you may both anſwer your Names and ſomewhat more. And thus I ſaw them go forward talking together until they came to a place where there was a Paſſage through each Wall, the one exactly oppoſite to the other, and each of them lead into a path that lay juſt without the Walls, and ran cloſe by them as far as they could ſee, and both of them repleniſhed with many though different Pleaſures, and yet not ſo much different in themſelves, as they vary in the Tempers and Apprehenſions of thoſe who walk therein. Now when they had looked into thoſe by-Paths, the two Pilgrims declared their Opinions to be, that they were made by the Kings Order, as Foot-Paths for the eaſe of Pilgrims, and to make their Pilgrimage the more pleaſant and delightful, and therefore were for walking

walking in them, leſt, *ſaid they*, we be found to put a ſlight upon the Favours the Divine Goodneſs hath hereby offered to us. No, ſaid *Believer*, I dare not, nor would I have you to go into them, for they ſeem to me to be By-Paths, and I am very ſuſpitious that all By-Paths lead out of the Way of Life. Its true, *ſaid they*, they do ſo, but theſe can be no By-Paths, for you ſee that they run all along by the Walls ſide, ſo that if we find occaſion, we may turn out of them into this Path again at our Pleaſure. I will not, *ſaid he*, and, O do not you venture that; for however they ſeem to run ſo as far as you can ſee, yet who knows how they run farther off, or whither they will lead you in the End; as for the Way wherein we now are, I am ſure that is the right Way, and that Eternal Glory is at the End of it, becauſe the King himſelf ſet me into it, charging me withal, that I ſhould not dare, as I loved my Soul, eſteemed his Favour, or vallued Everlaſting Happineſs, to turn out of it either to the Right-hand or to the Left, ſo that if you will not be perſwaded to go along with me and be happy, I muſt not, nor I will not be Wheedled and Wiredrawn to go along with you to be Miſerable:

Miſerable: Pray remember what you were ſaying when you firſt overtook me, *viz.* How dreadful it will be if any of us who have Conferred, and Prayed, and Walked together, ſhould after all this Miſcarry, and be Eternally Separated and Doomed to Everlaſting Miſery; if it fall out ſo with either of you, you will be forced to remember when it is too late, that you were forewarned thereof by me. Having thus told them their Danger, and finding them notwithſtanding Obſtinate and Headſtrong in their way, he left them to their own Devices, and went forward on his Journey. Now I ſaw that when he was gone, the two Pilgrims could not agree which of the Paths they ſhould take, wherefore *Deſire to be Good* took the Right-hand Path, and *Would be Happy* turned into the other on the Left-hand, which *Believer*, (who looked back to ſee which of the Ways they would take) beholding, he ſaid thus to himſelf; Lord, what a ſtrange Creature is Mankind? How willing is he to be Miſerable? How unwilling to be Happy? How eaſily Wheedled into the Path of Danger; and how hardly perſwaded to enter into, or when entred to continue in the Way of Life?

And

And now, O Lord, what is thy Servant, that thou ſhouldeſt be ſo loving and indulgent to me, and bring me into the Way of Life, when thou haſt left ſo many others to Periſh in the Paths of Death? and be ſo unwearied in thy care to preſerve and keep me therein, when thou permitteſt ſo many others to be Wheedled by the Prince of *Darkneſs*, and a deceitful, yielding Heart, fooliſhly to turn out of it into the Ways of Sin and Death again? Lord, let the conſideration hereof inflame my Heart with more love to thee, teach me to be more Faithful and Obedient, and lead my Soul to a nearer and a more univerſal Compliance with the Divine Will.

Now methoughts ſeeing the three Pilgrims thus parted, I became ſtrangely concerned thereat, and it created in me an extraordinary deſire to know what became of them all, and whither the two By-Paths led; to which end I would get upon the Walls, ſometimes on one Wall, and ſometimes on the other, and look after them, yet ſo as not to loſe the ſight of my Pilgrim, who continued ſtill in the Narrow Way. And I ſaw that the Way on the Left-hand which *Would be Happy* took,

took, was a Road of ſo much Buſineſs, that the Imploy and Management thereof ingroſſed ſo much of his Time, and kept him in ſuch a perpetual hurry, that he not only loſt his Way to the *Celeſtial Paradiſe*, but he quite forgot alſo, that there was any ſuch place, or at leaſtwiſe that ever he had been Travelling toward it, or had any kind of Buſineſs there; and at length it brought him into the Broad Way again, where he returned without any Reluctancy or Notice, being not at all concerned thereat: Well, thought I, I may now ſay of thee, Farewell for ever, for there is now an end of thy Pilgrimage, unleſs the Eternal, who is the Father of Mercies, ſhould by a Miracle of Mercy revive thy Convictions again. And as for *Deſire to be Good*, I ſaw, that not long after his entrance into the Path, he overtook one whoſe Name was *Intend well*, who was got over into the Path not long before him, fancying as the other, that now they had nothing to do, but to mind and follow their General Vocation, vainly Imagining that the Eternals commanding them to forſake the World, not ſuffering themſelves to be Carnal, but Spiritually minded, have their Converſation

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in Heaven, and that they ſhould ſet their Affections not on the things which are ſeen, but on the things which are not ſeen, becauſe the things which are ſeen are Temporal, but the things which are not ſeen are Eternal; I ſay, they thought that thoſe Commands warranted their ſo doing: but, as I afterwards learned, they were groſly miſtaken therein, and that this miſtake was almoſt as miſchievous and as fatal as the other into which *Would be Happy* fell: Now I ſaw them walk together a long time in that Way, every Day frequenting of Sermons, and Lectures, and Chriſtian Conferrences, or elſe keeping of Days of Faſting and Humiliation, in all which they ſeemed to take a great deal of Delight and Pleaſure, and manifeſted abundance of Heat, Warmth, and Zeal. Well, thought I, I hope better things of theſe two Pilgrims than I did of the other that took the Left-hand Way; but at length I perceived them to be perfectly glutted and clogged with their Injoyments, and by the Conſtancy of their Attendance thereon, their fervour began to flag, and by degrees they grew exceedingly weary and tired thereof; and afterwards I underſtood that was the Deſign of

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the ſubtle Serpent, in perſwading and drawing them into that Path, that ſo by being Righteous over much, they might be ſurfeited with the Duties and Ordinances of Religion, and turn from them with loathing, and thereupon return again to his Service, or at leaſt put them to the trouble of going back again as far as the Strait Gate, in order to their getting into the Way of Life again, and ſo it fell out in thoſe two Pilgrims, for I ſaw *Intend well* at length fall into a certain Path which led back again into the Broad Way, and I never heard that there was ever any farther Enquiry made by him after the *Celeſtial Paradiſe*. And *Deſire to be Good* beginning now to be ſenſible of the Error he had been Guilty of, in turning out of the Way wherein the King had appointed him to go on Pilgrimage to the *Celeſtial Paradiſe*, and being thereupon overwhelmed with ſorrow, he returned with Grief and Shame to the Strait Gate, whereat *Believer* had entered, which he was not able to paſs without much difficulty and Striving, nor was he favoured with thoſe Sweet Soul-Affecting and Heart-Raviſhing Intimations and Aſſurances of the Redeemers Love, wherewith

Believer was bleſt; nor did the Sun of Righteouſneſs ariſe upon him with ſo much Brightneſs and Splendor as upon the other; but inſtead thereof, he was forced through a long tract of time to Walk alone in a mournful and diſconſolate manner, bitterly exclaiming againſt his former folly, and ever and anon lamenting the abſence, and declaring how vehemently he longed for the preſence of the Beloved of his Soul, who did at laſt graciouſly Condeſcend to Viſit him with his Salvation, and refreſh his Spirits with his loving kindneſs and his tender Compaſſions, which have been ever of Old.

And now I think it is time to return to our Pilgrim again, who by this time was got a great way on his Journey, and had joyned him in Company with a great many Pilgrims, who were going likewiſe the ſame way, and intending for the ſame place with himſelf, having all of them their Faces ſet *Sion*-ward. And lo I beheld an Ambaſſador come from the King of Kings, and inviting them in his Name to a Royal and Plentiful Feaſt, where they all ſate down at a well ſpread Table, Richly furniſhed with all manner of Varieties, and plentifully ſtored with all the

Delicacies of the Goſpel, all which were ſerved up in ſeveral Diſhes, and the firſt which I ſaw ſet on the Table was a Repreſentation of a Broken, a Bleeding, and a Dying Jeſus, whoſe Face although it were fairer than the Children of Men, was defiled with Spittle, bruiſed with Blows and Buffetings, and covered over with a Purple Gore; whoſe Head which was white as Snow, and like the pureſt Wool, was Crowned with Thorns, the points whereof wear beaten down into his Head with Reeds, and thereby both Head and Hair Died in a Sanguine Red, whoſe Eyes which uſed to be Infinitely brighter than the Flames of Fire, and ſparkle more than the Richeſt Diamonds, now ſwam in Tears, were dim with Blood, and darkened at the approach of Cruel Death; whoſe Mouth and Lips, although they were wont to ſpeak as never Man ſpake, were now grown Pale and Wan with ſtrokes, grim with Death, and imbittered by the Gall and Vinegar which he Drank; whoſe Arms wherewith he uſed to Fathom the World, and Imbrace all the Powers of the Univerſe, were now diſtrained and ſtretched on the Croſs; and his Shoulders, by the ſtrength

whereof he upheld the tottering Creation, was beaten and laſhed with Knotty Cords and Whips, and when ſo Bruiſed and Wounded thereby, that it would have drawn Tears from the Dryeſt Eyes, and have moved the Hardeſt and moſt Obdurate Heart to Pity and Commiſeration to behold it, he was inforced notwithſtanding to bear a Heavy Croſs, whereon himſelf was to be Crucified; whoſe Hands, whereby the Worlds were made, and with which he formed the curious Frames and Fabricks of Heaven and Earth; and his Feet, which uſed to move ſo ſwiftly to bring Pardon and Relief to the Condemned and the Miſerable, were now Bored and Pierced through, and by Inhumane and Salvage Traytors Cruelly Nailed and Tenter'd on the Croſs; whoſe Heart, which was never polluted nor defiled, and was the very Spring and Fountain of Mercy and Love, was now pierced and wounded with a Spear; and thoſe Bowels, which Yearned with Pity, and Rouled with Compaſſion towards others, when in Diſtreſs and Miſery, were now dried up for want of Moiſture, and Pained and Tortured with ſtraining pulls, and the extrremity of his Torments, and even broken and rent aſunder by his dying pangs. So that from

Head

Head to Foot, there was no part free; but methoughts he appeared covered all over with Blood; his Face was ſadly Mortified, and numerous ſtreams of Blood flowed from the ſeveral Wounds the Crown of Thorns had made in his Guiltleſs Head; his Eyes looked Watery and Red, his Mouth Wan and Pale, his Arms were Diſtorted, and his Fleſh beat and torn from his Shoulders, his Hands and his Feet were Boared, his Heart-ſtrings broken, and his Bowels dried up and clung together; his Wounded Side ran like a Fountain of Blood, the Sacred Streams whereof was indued with ſuch a Cleanſing Virtue, that being ſprinkled on the Pilgrims, they were preſently waſhed thereby from all their Pollutions, and adorned with a wonderful Beautie and Comlineſs; and withal, ſo Powerful and Perſwaſive, that upon the very ſight thereof, the Eternal forgave them their Iniquities: The Wound in his Side, from whence this Fountain of Blood iſſued, was ſo large and open, that as ſome of the Gueſts afterwards told me, they could through it look into his Breaſt, and ſee the pantings of his Heart, the whole whereof they aſſured me, was Compoſed of Love. The next Courſe I ſaw ſerved

up, was a Diſh of Goſpel Myſteries, every one whereof contained and had incloſed in it a Sacred Wonder, the number whereof was ſo great, that my Memory was not able to contain them, and having forgotten many of them my ſelf, I cannot relate them to you; but ſuch of them whereof I took a more particular notice, and wherewith I found my Heart more than ordinarily affected, were as follow: The Firſt Myſtery I remember which offered it ſelf to view, was *God manifeſted in the Fleſh*, which being opened by the Steward of the Feaſt, the Sacred Wonders incloſed therein (for there was more than one contained in this Myſtery) plainly offered themſelves to the view of the Beholders. And it contained, firſt, a Wonder of Righteouſneſs, Juſtice, and Severity, in that the Eternal would not ſpare but puniſh Sin, although upon his own and only Son, notwithſtanding the Guilt thereof was not contracted by him, but only imputed to him. The Second Wonder, was a Wonder of Wiſdom, whereby the Eternal had made Light to ſpring out of Darkneſs, Life out of Death, Gain out of Loſs, Bleſſing out of a Curſe, and Victory out of an Overthrow, and brought about many

ny other glorious and incredible things by abſolute Contrarieties; As the riſing of the World by the fall of its Upholder: The riches of his People by the poverty of their Inricher; and the fulneſs and glory of the Saints, by the emptineſs and ſhame of the King of Saints. The Third Wonder, was a Wonder of Mercy, in that the Eternal, notwithſtanding he ſhut his Ears, and hardened his Heart againſt the Cries and Intreaties of his own Son, when he ſubmiſſively begged of him, *Father if it be thy Will let this Cup paſs from me*, ſhould yet open his Ear to, and receive the Cries of Sinners, who had Conſpired and Rebelled againſt him. The Fourth Wonder was a Wonder of Love: A Wonder of Love! Ah that was a Wonder indeed, and there was more Wealth and Sweetneſs contained therein, and the ſight of it afforded more ſatisfaction and delight than the Bluntneſs of my Pen will permit me to Deſcribe. Firſt, The wonderful Love of the Eternal, the Everlaſting Father of the Prince of Peace, in providing ſuch an admirable way for the Saving of Sinners, and the making them who were by Nature Children of his Everlaſting Wrath, Chiidren of his Deareſt Love by Grace, and the parting

with, and giving up his own Eternal Son, who had never offended him, to become a Sacrifice and a Ranſome for loſt and undone Mankind, who were Strangers and Enemies, and had ever Rebelled againſt him. Secondly, the Wonderful Love of the Bleſſed Redeemer in conſenting to give himſelf, his Blood, his Life, his Soul a Ranſom for his People, to Ranſom them from Everlaſting Miſery, buy them out of the Hand of Juſtice, purchaſe for them an Eternal weight of Glory, and an Everlaſting Inheritance with the Saints in Light; but that which added to, and increaſed the Wonder beyond all expreſſion, nay, beyond conception it ſelf, was, that all this ſhould be done for Worms and rottenneſs, for Duſt and Aſhes, for the moſt filthy and polluted, for the moſt worthleſs and deſpicable Creatures, who were not capable of meriting, or any way deſerving this Redeeming Love before, or anſwering and Compenſating of it after it was beſtowed upon them. The Fifth Wonder, was a Wonder of Divine Patience, Long-ſuffering, and Forbearance, in that the Eternal did not ſpeedily Execute Vengeance upon thoſe Ungrateful Wretches who had ſlighted his Mercy, abuſed

abuſed his Love, and ſcornfully refuſed and trampled upon his Son, affronting him for the kindneſs he offered them, and ſpitting in his Face for the Reward of his Love, in tendering them Pardon and Forgiveneſs. Now although thoſe Diſhes which were already placed on the Table were Admirable and Splendid, yet thoſe which followed far exceeded them in Sweetneſs, and afforded infinitely more delight and ſatisfaction to thoſe who fed thereon; and the Firſt of them was, A particular and Effectual Application of Electing, Redeeming, and Converting Love to the Souls of the Redeemed, by the Hand of the Spirit in the preaching of the Goſpel; which Myſtery likewiſe contained in it ſeveral Wonders; as, that Divine Goodneſs ſhould chuſe them and neglect others, making them to be the Heirs of Life, whilſt others were left to Inherit the Paths of Death, that he ſhould Embrace them in his Arms, and beſtow upon them the Kiſſes of his Lips, whilſt others are not permitted ſo much as to behold his Face; but were by a Sentence of Baniſhment for ever excluded from his preſence; that he ſhould Indulge them in his Boſom, when others were Trampled

under his Feet; that they ſhould be received and accepted by him, notwithſtanding they had neglected and ſtood out ſo long againſt him, and had refuſed and ſlighted ſo many offers and tenders which had been made by him, *&c.* The next Courſe was of Multiplied Pardons, and Plentious Redemption, ready prepared for, and freely beſtowed upon Relenting and Returning Sinners, and reiterated Pardons and Forgivenſs for thoſe unwary Pilgrims, who had through overſight neglected to keep up their Watch, and by reaſon of the prevalency of their remaining Corruption, fallen into ſome undue Practices againſt the King, contrary to the ſettled bent and inclinations of their Hearts, which were always Conſtant and Loyal to him. The laſt Courſe which I ſaw ſerved up, was Unchangeable Love, brought to the Table, and Handed down and Conveyed to them in an unalterable and an Everlaſting Covenant, ordered in all things and ſure. And for the better pleaſing of the Eye, as well as delighting and ſatisfying of the Heart of the Gueſts, the Diſh was covered over with Promiſes of an ineſtimable value, and garniſhed round with ſuch Aſſurances

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as theſe, I will not Violate my Covenant, I will not alter my Love, nor ſuffer my Faithfulneſs to fail; my Covenant will I not break, nor alter the thing which is gone out of my Mouth.

Beſides theſe Diſhes which I have told you of, there were many others which I cannot ſo well remember, and every Diſh which came to the Table, was Sauſed with Eternity, and Garniſhed with Unchangeableneſs and Inſtability; neither was there wanting Variety of Delectable Liquors for the ſatiateing of the Thirſty, as well as the ſatisfying of the Hungry Soul, for there was plenty of Living Water, Honeyed Milk, and Spiced Wine in abundance; and indeed the Glory as well as the Plenty of the Feaſt was ſuch, that I fear nothing more than that I ſhall detract from and leſſen it by my attempting to deſcribe it, and therefore I would have you Gueſs at it, not ſo much by my Deſcription, as by the Wealth and Riches, and the Bounty and Love of the King that made it, and the Quality of the Perſons whom he invited to it. Now you muſt know, the King who made this Feaſt is the Lord of Life and Glory, the Eternal God, the Everlaſting Jehovah,

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the Mighty and the Uncontrolable Monarch of the Univerſe, who ſays of the Earth it is mine, and all the fulneſs thereof; and is the owner and abſolute diſpoſer of all that the Heaven of Heavens can produce; and whenſoever he makes a Feaſt, he makes it like himſelf, that ſo he may thereby ſhew forth and declare to them who are his happy Gueſts, the Wealth, and Riches, and Glory, and Fulneſs, and Love of him who hath Invited them to, and Entertains them at his Table. And the Perſons who were the invited Gueſts to this Royal and Kingly Feaſt, were all or moſt of them Princes and Princeſſes, the Sons and Daughters of the Majeſty of Heaven and Earth, and by the Glory of their Countenance and the Majeſty of their Port and Carriage, they each of them reſembled the Children of a King.

Now the Table being thus Spread and Furniſhed, the Gueſts Seated, and the Steward of the Feaſt having Implored a Bleſſing from Heaven upon the Rich Varieties wherewith it was Stored, the King himſelf Arrayed in Royal Robes of Love and Majeſty, Girt about with Truth and Faithfulneſs; and having his Crown on his

his Head, and bravely attended on by an innumerable Company of his Glorious, Splendid, and Shining Courtiers, came in amongſt them, and Saluting them all, bid them welcome to his Table, and turning Firſt to one, and then to another; he invited them to Eat Heartily of the Bread which he had prepared, and Drink freely of the Wine which he had Mingled; cryirg out unto them, and ſaying, Eat O Friends, and Drink, yea, Drink abundantly, O my Beloved! You are now at a Feaſt where you have Proviſions enough to fill and ſatisfie you, therefore Eat and ſpare not, and let your Souls Drink freely of the Cup of Salvation which I have provided you. You need not fear your Eating of my Table empty, nor ſhall the Fountain whereat you now Drink ever be Exhauſted; O therefore, Feed and Feaſt your Souls; for aſſure your ſelves, that the more you Eat at my Table, the more you ſhall have to Eat, and the welcomer you ſhall be; and the more you Drink at the Ocean of my Love, and the Fountain of my Goodneſs, the more you ſhall have it overflowing to you; and therefore I charge you that you riſe not before you are ſatisfied, and that none of you go

Empty

Empty from my Table. O Create not an occaſion to your ſelves, to reflect with ſhame and ſorrow hereafter upon your Madneſs and Folly in going from Infinite fulneſs without being filled, and from Alſufficiency it ſelf, without being ſatisfied. I am ſure you do not, or at leaſt you need not Queſtion your welcome to my Table, and the Proviſions I have there provided for you, nor my willingneſs to make you ſo, ſince I have by many and Irrefragable Arguments given you unqueſtionable Demonſtrations thereof.

The King having made this Declaration, methoughts I ſaw *Believer*, (who had before he would adventure to approach the Table, or participate of the Feaſt to which he was invited; plucked out of his Boſom (which was the place where he uſed to keep it) the Memorials of his Covenant, and having read the Conditions thereof, and Conſidered with himſelf how he had anſwered the Obligations he had thereby laid upon him, and finding himſelf faulty in ſome Particulars, he mightily bewailed his folly and overſight therein, and in the moſt humble manner imaginable upon his Knees, with ſhame and bluſhing, acknowledged and confeſſed

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it, and craved Pardon for the ſame, proteſting the ſincerity of his Intentions to amend, and promiſing to yield better Obedience for the future, and having ſo done he ſet his Hand and Subſcribed his Name to it, as he did before when he firſt entred into Covenant, and ſo folding of it up, he put it into his Boſom again, and kept it there as a perpetual Memorial of the Matter,) now pluck the Memorial of the Covenant between him and the Son of the Bleſſed out of his Boſom, and with a moſt profound Reverence and Veneration Humbly preſented it to the King, intreating him to ſet his Seal to it; which I ſaw the King take into his Sacred Hand, and having read it over, and peruſed the Contents of it, I heard him declare himſelf highly pleaſed and delighted with that Faith in his Promiſes, Hope in his Mercy, and Confidence and Truſt in his Truth and Faithfulneſs which *Believer* had by that Act diſcovered himſelf to be poſſeſſed of, and therefore willingly affixed the Broad Seal of Heaven to that Memorial of his Covenant, and Certificate of his Marriage. And then Methoughts I heard *Believer* ſing ſoftly to himſelf the following Himn.

Thou'ſt

Thou'ſt brought my Soul into thy Courts,
And Chambers of thy Love,
To be refreſht and feaſted here
With dainties from above.
The Heavens thou haſt open ſet,
And rent the Vail, that I
May upwards look, and thy dear So
With Glory Crown'd eſpie,
Who Crowned was for me with Thorns,
And Scourg'd with Cruel Hand,
When on the Croſs he died for me
With ſad and torturing pangs;
Tears then ran down his Roſy Cheeks,
And Sweat bedew'd his Face,
Blood from his Sacred Hands and Feet,
And Side in Streams apace
Did flow, to purge and waſh my Soul,
And purchaſe at thy Hands,
The Pardon of my Wickedneſs,
And freedom from my Bands:
His dying Groans were ſtrong and loud,
When thou on him did'ſt lay
The Puniſhment of all my Sins,
Which he did freely pay;
And for my Soul he purchaſe did,
Both Grace and Glory too,
The one to be my portion here,
The other when I goe

From this frail ſtate and mortal life,
To be poſſeſs'd above
With thoſe delights which there do flow
In plenty from thy Love.

And after they had all of them Eaten and Drank their fill, and the Steward of the Feaſt had in their Names, and on their behalf returned Praiſe and Thankſgiving to the King for the Bounty and Love wherewith he had Treated them at his Table; they all ſang an Himn to the Praiſe and Adoration of him, who was both the Maker and the *Matter* of their Feaſt; and then the Steward ſtanding up, he Bleſſed them in the Kings Name, and ſo they departed; and I ſaw them go forward on their Journey, Talking and Diſcourſing together of the great things which they had ſeen, and felt, and participated of at the Kings Table, and ſaying one to another, certainly we ſhall never forget the Glorious ſights which have been repreſented to our view this day, eſpecially, that Bleſſed and Glorious Myſtery which was ſo full of Wonders, and thoſe Wonders ſo great and Tranſparent, *viz.* The Myſtery of God Manifeſted in the Fleſh; Ah Bleſſed Myſtery! and thrice happy

we.

we who have had our Eyes Bleſſed therewith, and have had Hopes and Aſſurances given us, that we have an Intereſt therein, and ſhall both here and hereafter in Time and in Eternity, injoy the benefits thereof.

But after ſome time, I ſaw *Believer* overtaken by one of his old Companions, with whom he admitted to talk a little, which brought up former Injoyment into Remembrance, which he found created ſome kind of delight to him; upon which the poor Man was preſently ſeized with the Plagues of Spiritual Lazineſs and Aukwardneſs, ſo that he became in a manner altogether indifferent whether he went forward or not, and the Plagues increaſed and grew ſo much upon him, that in a little time, he neither cared whether he did, nor knew how to ſet one Foot further; nay, I perceived he had, (notwithſtanding all that he had formerly ſuffered thereby, the trouble and ſorrow it had procured him, the Comforts it had Robed him of, marred his Confidence in the Eternal, and made him both afraid and aſhamed to repair to his Throne of Grace, or once dare to lift up his Face before him) ſome little Inclination to go back again

with

with him; whereby the Bleſſed and the Holy Spirit which was ſent into his Heart by the Redeemer, to be the Director and Comforter, and Reliever of his Soul, and as ſuch had indeavoured to perſwade him againſt having any thing to do with this Old Acquaintance, or once ſtop to ſpeak to him; and when he could not prevail for that, but the poor overtaken, and wilful Man had reſolved notwithſtanding all that was ſaid to the Contrary, to buy Repentance at the dear rate of parting with all theſe Aſſurances he had of, and all the delight and ſatisfaction he took in, the Favour of the Eternal, and for any thing he knew to the contrary his Soul too, to purchaſe it: Then he perſwaded him to Repent of his Folly, told him the danger he had brought himſelf into by this relaxation from, and prevarication in his Covenant, adviſing him to ſtop before he was gone ſo far that he would not be able to ſtop, nor would be peradventure accepted by the Eternal if he did, but now he was grown more wilful and obſtinate than before; nay, he was ſo taken up, that he heard not, or at leaſt minded not what was ſaid to him, whereat the Holy Spirit was offended, grieved,

grieved, quenched, and finding all his Motions ſlighted, and all his Dictates oppoſed and diſobeyed, he withdrew, but I ſaw that he did not abſolutely leave him, but only retired out of ſight, forbore the ſenſible performance of his Viſible Operations, whereby the poor Man was left in a ſad and diſmal Condition. He intended at firſt it ſhould ſeem only to ſpeak to it, or ſo, without any Deſign of Cloaſing with, or imbracing of it, but the Prince of *Darkneſs* perceiving that he ſtopped to ſpeak with it, and knowing that the Original Corruption which he had within him, was of the Nature of Tinder, and thereby apt to take Fire upon the leaſt occaſion, he preſently laid hold of the opportunity, and flying ſwiftly through the Air with a little ſpark of Fire in his Right-hand, which he brought with him out of the Bottomleſs Pit, he came cloſe by him, and having ordered the Object that had at firſt ſtay'd him to appear, juſt as he came to him, the Man ſeeing it coming lift up his Eyes to gaze at it, and thereupon the Wicked Fiend, who only watched for, and deſired that opportunity, threw the burning Spark which he brought in his Hand for that purpoſe

in

in at thoſe Windows or Caſements of the Soul, which meeting with a Nature that was no other than Tinder to this Spark, he was preſently ſet all on a Flame. Now when I ſaw things go thus with him, I ſtill expected when he ſhould by an abſolute Compliance have turned his Back upon the *Celeſtial Paradiſe*, and have declared his reſolution then and there to have put a final period to his Pilgrimage, and return again into the Broad Way; but notwithſtanding my fears, I perceived that all the Wiles and Devices which the Prince of *Darkneſs* was Maſter of, was not able to effect that; not but that *Believer*'s Inclinations to do ſo, were ſtrong and powerful enough, but becauſe the Seed of the Eternal remained in him, and the Prince of *Darkneſs* could not find out or Deviſe any expedient to force or ſteal that out of him, however he reſolved to keep him as long as poſſible in that poſture, wherein he found him, hoping to effect that by length of time, which he could not accompliſh at preſent, and reſolving ſince he could not ſteal away, or force the Seed out of his Heart which the Eternal had Sown there, he would Beleaguer and Beſiege it ſo cloſe as to prevent

vent the Eternals ſending any relief or ſuccour to it, and thereby ſtarve it out, or force it to a Surrender: And in this ſad kind of Condition the Man continued for a long time, hanging as it were between Heaven and Hell, and halting between two Opinions, until at laſt he came to a place where one of thoſe Temples ſtood which the Eternal had placed in the Road for Pilgrims to do their Homage and Worſhip, and Adore him in. Now when he came to the Door, I could eaſily perceive him to be indifferent whether he went in or paſſed by, but being entred he there met with an Embaſſador from the King, who aſſured the Pilgrims which came there to Worſhip, that if any of them ſinned wilfully after the receiving the knowledge of the Truth, *there remains no more ſacrifice for Sin, but a fearful looking for of Judgment, and Fiery Indignation, which ſhall devour thoſe Adverſaries; for if thoſe who deſpiſed Moſes Law, died without Mercy, of how much ſorer puniſhment ſhall you be thought worthy, who have trodden under Foot the Son of God, and accounted the Blood of the Covenant wherewith you were ſanctified an unholy thing, and done deſpite to the Spirit of Grace*: And I will aſſure

assure you, said he, you will find it a dreadful thing to fall thus into the Hands of the living God, *for our God is a consuming Fire to all of you, who are Workers of Iniquity*: Now *Believer* looking back, and reflecting upon what he had done, found, that if it were not his very case which had been Treated of, yet at least it came somewhat near it, looked like it, and led directy towards it; whereupon he presently applied all that had been said to himself, affirming it was all directed at, and intended for him; and that which made him the more confident it was so, was this, he fancied that the Embassadour looked on him, and pointed at him all the time he was delivering his Embassy; whereupon he roared in the bitterness of his Soul, and cried out, O, wo, wo, and ten thousand woes unto me, wretched me, deluded and deceived me, for I am now lost and undone, my hope is cut off from the Lord, and the everlasting God hath forsaken me; the Blessed Redeemer hath now ceased to interceed for me, and the Holy Spirit is withdrawn from me. After this manner he lamented and bewailed his backsliding, nor were his fellow Pilgrims, divers of whom attempted it, able to fix any Comfort upon him; they told him of the Mercy of the Eternal, the Merits of the Redemer, the certainty and firmness of those Promises, and the unalterableness of the Covenant wherein they had made over and given themselves unto him: They told him, that the everlasting Jehovah was not as a Man, that he should Repent; nor as the Son of Man, that he should Change; all which he acknowledged to be good Plaisters for a wounded Soul: But O, said he, they will not stick upon me. And thus he went mourning from them, and I saw him retire into

into a ſecret place all alone by himſelf, where proſtrating himſelf on the Earth, before the Eternal with a dejected Countenance, a ſad Heart, a weeping Eye, and a doubting Spirit, having his Face covered over with ſhameand bluſhing, not daring to look up to Heaven, as unworthy to behold that place, he only laid his Hand upon his Guilty Breaſt, and ſighed out. *Lord be merciful to me a Sinner*: He would have proceeded further, but was not able, ſo that he was forced to ſigh out the reſt in ſilent Groanes, which he was not able to utter, or form into Words. Now after he had lain thus grovelling on the Ground for ſome time, I ſaw him a riſe, and taking the Records of the Sacred Law into his Hand, he opened it juſt about the middle, and the very firſt thing that he fixt his Eyes upon, was the following Promiſe; *He that confeſſeth and forſaketh his Sins ſhall find Mercy*: His Eyes were ſo dim and blared with weeping, that he could not ſee to read it plain at firſt, ſo that he was forced to look on it again, and again before, he could read it plainly; then turning towards the latter end of it, he found another, which was not only more full and ſweet in it ſelf, but alſo directed him how to make uſe and improve the other, *viz. If any Man ſin we have an Advocate with the Father, even Jeſus Chriſt the Righteous*; from which two places of the Divine Law, he Extracted abundance of Comfort and Hope, and reſolved preſently to put them in practice.

Wherefore Addreſſing himſelf in the moſt humble manner imaginable upon his Knees to the Eternal, he uttered himſelf after this manner.

Lord,

Lord (ſaid he) I have ſinned againſt Heaven, and before Thee, and am not worthy to be called thy Son; wherefore Thou haſt almoſt conſumed me in thine Anger, becauſe of my Backſliding: And thy wrath hath troubled me, becauſe of my ſin. Mine iniquities are ever before Thee, and Thou haſt ſet my ſecret ſins in the Light of thy Countenance. Thou makeſt me to ſpend my daies in ſorrow, and paſs away my nights in deſpair. Lord, who knows the power of thy Anger? according to thy fear, ſo is thy wrath; the ſenſe whereof lyeth ſo heavy upon me, That I am like one going down into the pit, and like a man that hath no ſtrength, thy fierce wrath goeth over me, and thy Terrors have cut me off; ſo that my daies are conſumed as ſmoke, and my bones are burned and conſumed within me: My heart is ſmitten and withered, like graſs, ſo that I forget to take my bread; and yet all this I freely acknowledge to be Juſt, becauſe I have ſinned againſt Thee. I am deſtroyed indeed, but it is by my ſelf; I am wounded, but is by my own weapon of my own forming, and an arrow out of my own Quiver. I am Poiſoned but it is by a draught of my

own Compoſing. I am Robbed and ſtripped of all my enjoyments, but it was not without my own conſent: And therefore thou maiſt juſtly refuſe to Heal or Relieve me, Pardon and forgive me; But Lord, didſt not thou tell me, that thou wert an Everlaſting God; that thy Love was unchangeable. I have indeed ſlighted thy Love, abuſed thy Patience, trampled upon thy Son, deſpiſed thy Grace, and greived thy Spirit. And have not only ſinned againſt, and broken and violated all thoſe obligations which thou haſt been perpetually laying upon me by the infinite and uncontroulable inſtances of thy Love and thy Bounty: But likewiſe againſt all thoſe obligations that I have been laying upon my ſelf too, I have violated all my Covenants, my promiſes and my vows, and ſinned againſt my own prayers, lamentations and Tears: And wilt thou therefore, O Lord, prove as changeable as my ſelf! Wilt thou take an advantage againſt me! Wilt thou cut me off for ever! or wilt thou reſolve to be favourable no more! Is thy mercy clean gone for ever! And ſhall thy promiſes fail for evermore! Haſt thou forgotten to be gracious! Or wilt thou in anger

anger ſhut up the Bowels of thy tender compaſſions! Wilt thou who art the God of Grace, refuſe to be gracious! The Fountain of Mercy, ceaſe to be Merciful! Haſt Thou not ſaid in the Records of thy Law, that Thou wilt not be alwaies Wrath, neither wilt Thou keep Thy Anger for ever, leſt the ſpirit fail before Thee, and the Soul which Thou haſt made?

And then applying himſelf to the Son of the Bleſſed, Lord, ſaid he, Didſt not Thou aſſume me in the day when Thou enteredſt into Covenant with me, and permitteds me to enter into Covenant with Thee; That Thou wouldſt become my High Prieſt and Advocate; and that as Thou hadſt ſhed thy moſt precious Blood, as a Sacrifice to Attone for my ſins; ſo Thou wouldſt appear before thy Father, as my Advocate, and plead that Blood, and the Merits of it, to appeaſe his Anger, and turn away his diſpleaſure againſt me, and Procure me Pardon and forgiveneſs from him, and Reconciliation with him. And wilt Thou now, when I am confounded in my ſelf, and even environed and overwhelmed with Deſpair, having no hope or poſſibility of

of finding relief any where but in thy ſelf, forget thy Promiſe, and prove worſe then thy Word? Wilt Thou becauſe I have wickedly and moſt perfidiouſly broken my Covenant, break thine too? Sure it cannot be, for thou art the ſame for ever, and canſt not change: wherefore thou Bleſſed Jeſus, thou ſweet Redeemer of my Soul, I will by thy own Aſſiſtance, (for without it I am ſure I ſhall not be able) reſolve with an humble boldneſs, to act Faith in thy Promiſes, lay hold on thy Covenant, and hang upon the words of thy lips, as the Bee doth on the flower, from whence ſhe extracts a ſweetneſs wherewith the dews of Heaven hath repleniſh'd it. And according to thy own directions, I will now take unto my ſelf words, and ſay unto thee, Lord, Pardon thou my iniquities, and receive me graciouſly: Heal thou my Backſlidings, and love me freely. And do thou who art ſo Eloquent and Powerful an Orator, that thy Father can deny thee nothing, Who art ſo wiſe an Advocate that none of thy Clients did or ſhall loſe their Cauſe; ſo prevailing an Interceſſor, that whatſoever thou Intercedeſt

cedeſt for, and what requeſt ſoever thou makeſt on the behalf of thy Members, is fully and immediately granted; go to the Eternal, and plead my Cauſe at at his Bar, and when Thou haſt there procured Pardon and Reconciliation for me; then ſend thy Spirit to convey the knowledge and comfortable Aſſurance thereof, unto my Soul, that ſo thou maiſt cauſe my heart to ſing for joy, and put a new ſong of Praiſe and Thankſgiving into my mouth, that I may rejoice in the Lord, and triumph in God my Saviour, *Amen*, *Amen*.

And methoughts, I ſaw him riſe from his knees in a moſt Humble, Serious, and ſedate Frame, having his heart enlarged, lifted up to Heaven in Holy and deſires, and yet his eyes caſt down to the Earth, as being both aſhamed for his having ſo ſhamefully Backſliden from, and prevaricated with the Infinite *Jehovah*, the Eternal Majeſty of Heaven and Earth; and withal not abſolutely freed as yet from all manner of fear, diffidence and doubtings, whether the Eternal would be reconciled to him, or whether the Bleſſed Redeemer would intercede for him, and endeavor to prevail with the

Eternal to conſent to a reconciliation: having as he afterwards told ſome of his fellow Pilgrim, many miſ-givings of Heart, that they would never give him credit or truſt him more, ſince he had falſified his word, violated his promiſes, and broken his Covenant with them ſo often before; wherefore plucking the memorial of his Covenant out of his boſom, he firſt read it over, and then began to examine himſef what parts of it he had broken, and tried, convicted and condemned himſelf for the ſame: And having ſo done, I heard him ſay thus to himſelf, Well! ſince it is ſo that I have been ſo fooliſh and unwary, as to ſuffer my ſelf to be thus wheadled by my ſubtle Adverſary, to dally and play with that which I thought I had Eternally ſhaken hands with, and had firmly reſolved to have no more to do with it for ever; and *I* am not able to obtain any Aſſurance within my ſelf, whether I am in a ſtate of Grace, nor yet whether I am Pardoned by the Eternal, for thus Backſliding from him; I will now therefore, reſolve to enter into Covenant anew as if I had never done it before; I will give up and make

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a Reſignation of my ſelf to the Bleſſed Redeemer, as tho' all I had hitherto done in that reſpect, were falſe and fained: And when I have done this, then *I* will ſee if I can take more heed to my ways, be more careful to maintain a ſtricter and more Spiritual Government over my thoughts and affections.

Whereupon kneeling down before the Eternal, he opened the paper, and having ſpread it before him, he firſt bewailed with ſhame and ſorrow his *Violation* thereof, freely acknowledging, and confeſſing his Guilt, and that he had thereby juſtly deſerved to be Eternally forſaken by, and baniſh'd the Preſence of the Eternal for ever. And then he ſilently ſighed out his humble Requeſt, *That Free Grace might notwithſtanding Reprieve and Pardon him, and the Divine Goodneſs Heal and Reſtore him.* Then *I* heard him read over the Conditions of his Covenant and ſaw him when he had ſo done, in the moſt Solemn manner imaginable, preſent it to the Divine Majeſty, as his act and deed, ſetting his hand and ſubſcribing his Name to it, as he had done at the firſt.

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Whereupon methoughts *I* looked up, and ſaw *The Son of the Bleſſed, ſtand by the Golden Altar, which was erected before the Throne of God, having a Golden Cenſor in his hand, which was full of incenſe, wherewith he offered up the Prayers and Deſires of Believers, upon the Golden Altar, which was before the Throne, and the ſmoke of the Incenſe which came with the Prayers of Believers, and aſcended up before the Eternal, out of the hand of the Bleſſed Redeemer who is the compaſſionate Advocate and merciful High Prieſt of all relenting and returning* Pilgrims, *wherewith the Eternal was to exceedingly well pleaſed, that all his frowns were thereby preſently changed into ſmiles, his Anger into Love, and his indignation into Compaſſion, ſo that he now ſpake kindly to believers; returning the words of Peace and Truth, and comforting him that was caſt down,* ſaying unto him, *Behold I have called thee as a man calleth a Woman that was forſak'n and greived in ſpirit and a wife of youth, when thou waſt refuſed, ſaith thy God, for a ſmall moment, have I forſaken thee, but with great mercy will I gather thee, in little wrath I hid my face from thee, for a moment, but with Everlaſting kindneſs will I have*

mercy

mercy on thee, ſaith the Lord thy Redeemer; And the Covenant between us ſhall be, as the waters of Noah, *ſhall no more go over the Earth, ſo have I Sworn that I would not be wrath with thee, nor rebuke thee. The Mountains ſhall depart and the Hills they ſhall be removed, but my kindneſs ſhall not depart from thee, nor ſhall the Covenant of my Peace ever be removed, ſaith the Lord that hath mercy on thee. Thou haſt indeed played the Harlot, gone a whoring from me and embraced ſtrangers, whereby thou haſt deſerved no better at my hands than that I ſhould write thee a Bill of Divorcement, put thee away and reſolve never to own thee again: But yet fear not, for I have Pardoned thee and have covered thy ſhame with the skirt of my Love, ſo that thou ſhalt forget thy ſhame, thy unfaithfulneſs, and ſhalt not remember the reproach of thy Widowhood any more; for thy Maker is thy Husband, the Lord of Hoſts is his Name, and thy Redeemer the Holy One of* Iſrael, *whoſe Truth is eſtabliſhed for ever, and his Faithfulneſs to all generations; wherefore art thou afflicted, toſſed with tempeſt and not comforted? Behold I will lay thy Stones with fair Colours, and thy Foundation with Saphires. And now if thou wil-*

wilt take care to keep close to me, and be unfaithfull no more, then will I also resolve never to withdraw the sense of my Love and the Light of my Countenance from thee any more for ever.

And now I saw upon this Reconciliation, the Eternal Spirit, who was the Director, Reliever and Comforter of his Soul, return to him again, being sent from the Redeemer, to acquaint him with, and assure him of that Reconciliation, which he had by his efficacious and prevailing Mediation procured for him, with his Father, and to fill and feast his Soul with comfort, joy and consolation upon that account, and assist him in the preserving himself in the Divine favour for the future; whereupon I heard him break forth into such sweet and Heavenly Expressions as these, Lord, said he, how infinite is thy Condescention, and how wonderful is thy Love! How unfathomable is thy Mercy! And how unwearied is thy Patience! O that ever such a Backsliding wretch, such a worthless Worm, such a Rebel, Trayter and Prodigal as my self, should be again received to Mercy! O what a wonder 'tis, that ever such Backslidings as mine were

were, ſhould be healed! That ever ſuch unfaithfulneſs ſhould be Pardoned! That ever ſuch Ungratefulneſs ſhould be forgiven; but ſince thou haſt declared that it is ſo, and haſt aſſured me of the Truth and certainty thereof, both by the Word and Oath of him that cannot lye, I Believe, Lord, help thou my unbelief. And now, O my God and my Father, I do with all humble Boldneſs, lay hold of, and thankfully receive theſe renewings of thy Love, and freſh aſſurances of thy Favour and Friendſhip, which thou haſt at this time graciouſly ſent me, and do as the moſt ſuitable return which my poverty is capable of making to thy Infinite and unmerited Love, ſubject my Soul and all the powers of it, to thee, to be diſpoſed of as thou pleaſeſt; and ordered, and directed in all things, according to the pleaſure of thy will: In order whereunto, I do with all humble Boldneſs and firm Reſolution, lay hold of thee, O my God! and of that Covenant which thou haſt made with me, both as my happineſs, and my ſafety, my portion and my ſtrength too. And thou, and the Covenant, which thou haſt made

with

with me, and now renewed to me, ſhall be that Rock whereon I will build all my confidence and hopes; and make the ſtay of my Heart and the ſupport of my Soul; that ſhall be the very life of my joyes, and the joy even of my life it ſelf; where I will for ever ſit and Sing, under the Shadow of thy branches with great delight, and thy fruit ſhall be ſweet to my taſt. There, even there, I will behold the Glory of thy Face, and veiw the raviſhing Beauty of thy Countenance, and ſatiate my Love-ſick Soul with the matchleſs Greatneſs and Bravery, freeneſs, ſweetneſs, and redundancy of thy Joy.

And now methoughts I ſaw him go forward in his *Pilgrimage* with more ſpeed and diligence than ever, and with ſuch an addition of ſtrength, that notwithſtanding he met with innumerable diſcouragements, and every ſtep brought him into new and more threatening dangers, both from Earth and Hell, which with one accord united and banded together to obſtruct and retard his paſſage; yet he couragiouſly trampled them under foot, and with eaſe and facility, paſſed through them towards the promiſed

miſed Land. And now after he had marched thus rejoycing and triumphing in God for ſome time, I ſaw an Embaſſador come from the King of Kings, and invite him, with many other *Pilgrims*, whom he had now overtaken again, to a noble and ſplendid Feaſt, at the Kings Table: A Feaſt of fat things, and wine on the Lees; fat things full of marrow, and wine on the Lees well refined. He gladly accepted of and embraced the Invitation: But yet I obſerved, he durſt not adventure to go to the Kings Table, before he had firſt read over the Memorial of his Covenant, examined himſelf how he had kept it, Confeſt his prevarications with ſorrow and Repentance, and then proteſting the Reſolutions of his Soul to be more ſtrict and yield better obedience for the future, again ſet his hand and ſubſcribed his name to it as before. And having thus renewed his Covenant with the Eternal, he went and ſate down with the reſt, at the King's Table, where I ſaw him preſent the ſame to the King, begging that he might have the Seal of it Renewed likewiſe, which was preſently granted. And now methoughts I could

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diſcern him to eat more heartily, and drink more freely at the Kings Table, then I had ſeen him do at other times, when he was invited thither; and when the Feaſt was over, he went away likewiſe filled with a Joy as far exceeding what he had formerly expreſſed, as the Joy of Harveſt exceeds that of the Seed time; or the Joy of Marriage tranſcends thoſe that flow only from the firſt overtures of it: And as I afterwards heard him acknowledge in a Conference he had with ſome of the Pilgrims, it was the moſt raviſhing and transforming Glimpſe, and the ſweeteſt, and the moſt ſatisfying Taſte of that Eternal Felicity and Delight that is to be had in the Celeſtial *Paradice*.

In this ſweet and Heavenly Frame he continued a long time, ſtill calling to his fellow *Pilgrims*, and telling them the greatneſs of thoſe Joys, and the ſweetneſs of that pleaſure which the Eternal poured into his Soul; and would frequently ſay, O what a wonder it is that Divine patience hath born with me thus long. Methinks it is a wonder that the Eternal ſhould not feed me with Wrath, with Gall and Wormwood,

with

with fire and Brimstone, and that he hath not Cloathed me with fury and flames, with indignation and Vengeance! But O it is yet a greater, nay an infinitely greater wonder that he should feed me with Mercy and Love, Grace and Goodness, and Cloath me with pardon and and forgiveness! That he should give himself to me, as my happiness and portion, and give me leave upon all occasions to make use of him as my Inheritance and Treasure! And that rather than I should want, he should Bountifully make me a continual and perpetual Feast; of which Feast he himself is the matter as well as the Maker! O that ever a poor worthless, forlorn and despicable Wretch, who was cast out in his Blood, and no eye pitied him, should be thus Dignified and Advanced! That ever I should be permitted to feed, and feast, and live even upon Omnipotency it self! O come unto me all ye that fear the Eternal, and I will tell you what he hath done for my Soul: He that is Mighty hath done for me great things, and Holy is his Name! O that I could love him, please him, and Delight in him more! That I could rejoice and triumph in him more!

more! And O that the whole imployment of my life, may be to admire and boaſt of the Sweetneſs and Glory, Riches and Plenty of my Portion! And that my Tongue may ſpeak Good of his Name, and exalt and ſing forth his praiſe, ſo long as I have a tongue to ſpeak or ſing withal.

But notwithſtanding all this Heavenly Diſcourſe, I underſtood he was not yet perfect, for afterwards, I perceived his heat and fervour begin to abate, and by reaſon of the remainder of Conceptions, the power of his Indwelling-ſin and the deceitfulneſs of his treach'rous Heart, he was thereupon prevail'd with to meddle a little too much with take delight in ſome things, which were indeed lawful in themſelves, and were beſtowed upon him by the Eternal, for the Comfort and eaſe of his *Pilgrimage*, in a moderate enjoyment thereof. But the leaſt exceſs in Love to, and Delight therein, hath ever been accounted (and he found by woful experience, that it was ſo to him) a wonderful hindrance to *Pilgrims* in their Journey toward Celeſtial *Paradice*; ſo that he began to grow very cold, dull and indifferent, and

and by that means loſt much of the Comfort and Joy which he had been poſſeſſed withal, but as ſoon as he perceived it, he preſently ran to a certain mountain which ſtands in that Road, and is ſo exceeding high, that *Pilgrims* were uſed to climb up thither, and take a Veiw of Celeſtial *Paradice*, formerly called *Piſgah*, but I think they now call it Contemplation. The delightful and raviſhing Sight whereof very much conduces towards the recovering them out of thoſe fits of carnal Security. And when he came to the foot of the Mount, he encouraged himſelf to get up to it by the ſweetneſs of thoſe pleaſures, the conveniency of its height would afford him a proſpect of, ſaying to himſelf,

Mount up my Soul, and on this Mountain ſtand,
A taking proſpect is the Holy Land.

And having thus encouraged himſelf, up he went, but by reaſon of its height and ſteepneſs, it was not without ſome difficulty that he reached the top of it; But being once there, it gave him a fair proſpect of the whole Univerſe. And the firſt thing he fixt his eyes upon, was

was the Wilderneſs, where he ſaw a World of Sin and Wickedneſs, Curſing, Swearing, and Blaſpheming God, Theft, and Rapine, and murther, Irreligion, Breaking the Sabbath and prophaning every thing which was Sober and Sacred; And as the conſequence hereof, great variety of tormenting pains and perplexing miſery, attending of, and falling on the Inhabitants thereof: Then caſting his eyes a little lower, he ſaw *Tophet*, the place which the Eternal had made for the Reprobate: A pla exceeding deep and large, the pile whereof was Fire, and much Wood, and the Breath of the Lord, like a perpetual ſtream of Brimſtone, doth kindle it: Where he ſaw an innumerable company of vain and impertinent Wretches, weeping and wailing, and gnaſhing their teeth, and bitterly bemoaning and lamenting themſelves and howling in thoſe diſmal flames. Then he lifted his eyes to *Eden*, where he took a Veiw of the happy place, where the Eternal firſt made Proclamation of mercy, and declared the Riches and Glory of his free Grace and Love, in the choice and proviſion of a Redeemer, ſaying, *The Seed*

of

of the Woman ſhall break the Serpents head. Then he removed his eye to *Canaan*, where he beheld the Temple, the Sacrifices, and all the other Types and Figures that were lively repreſentations of the promiſed Meſſiah. After this he directed his eyes towards, and took a veiw of *Bethelem*, *Egypt*, *Nazareth*, *Jordan*, *Jeruſalem*, and the reſt of the Cities of *Judah*, the Mount of Tranſiguration, the upper Room, where the Bleſſed Redeemer Inſtituted his laſt Supper, the Garden beyond the brook *Cedron*, where he endured his Agony, and was Betrayed, the High Prieſt's Hall, where that bleſſed Face which was fairer then the Children of men, was Spit on, and in ſcorn and deriſion covered and buffetted; the the Judgment Hall, whither he was carried by thoſe ungrateful *Jews*, and where he was Condemned by the *Roman* Governor, Firſt to be in a moſt inhumane manner Cruelly Scourged with Whips, and beaten with Reeds, and then his Royal Head to be barbarouſly Crowned with a Diadem of Thorns: And after all this, by a moſt unjuſt Sentence, delivered to be Crucified, only to gratifie the importunity and clamour of a multitude

tude. From thence he directed his eye to *Golgotha*, where he saw him as an Eternal High Priest, after the order of *Melchisedeck*, offer up himself as a Sacrifice to Divine Justice; and then to the Sepulchre, where he saw him lye three days, as a Testimony that he was really dead, & on the third day rise again, as an assurance that he had paid the uttermost farthing that Justice could demand, and that the Eternal was fully and compleatly Satisfied. And from hence he followed him through several places to Mount *Olivet*, whence he saw him Ascend to the Celestial Paradice, there to prepare a place for him. And now methoughts I could easily discern him to be exceedingly filled with admiration and wonder, at this blessed and glorious Sight, following him with his eyes to the very entrance of Paradice, and looking in after him, he beheld a little glimpse of the surprising Beauty and inexpressible Glory and splendor of the place.

Now you may well imagine that after such transforming Sights as these, he was able to trample under foot all that coldness, deadness and indifferency which

which he carried up with him, and by that means was Enabled to Walk without wearineſs, and ran without fainting, like a man whoſe Fetters were juſt now knockt off, and all thoſe cloggs wherewith he was wont to be hindred, were removed. And yet after all this I could perceive he loſt ſight of it again, and thereby he loſt much of that comfort and conſolation which the ſight of it yielded him; and indeed the whole way, both before and after this, lay over Hills and Dales, ſometimes on the Mount, and ſometimes in the Valley, ſometimes he could behold the Sun of Righteouſneſs ariſing upon him, with healing under his wings, darting his glorious Beams, and conveying his refreſhing and and exhilerating Influences into his Soul; and at other times he was ſo benighted, and ſuch ſable Clouds interpoſed between him and Paradice, that he was ſo far from ſeeing the Sun, that he was not able to diſcern either Moon or Stars. Sometimes he would be walking with the Son of the Bleſſed, who was the beloved and the darling of his Soul, in the Gardens of Spices, ſatiating himſelf with Love, and the mutual embraces

braces and enjoyment of each other; and yet at other times his Beloved would withdraw and hide himſelf behind the wall, ſo that he could not find him, altho' he enquired after him, and it may be, when he did appear he would only vouchſafe to look on him through the window, or ſhew himſelf through the Lettice.

Yet towards the latter end of his Journey, when he drew nearer to Paradice, the path wherein he walked, became more ſmooth and fruitful; and the little winged Choriſters, wherewith the blooming and fragrant Groves on either ſide of it, were repleniſhed, ſang more ſweetly than they were wont to do, and the Air likewiſe became more ſerene and clear, the reaſon of all which was, becauſe the Beloved of his Soul was more frequent in his Viſits, and longer in his Stays then formerly, yet not ſo, but that he had ſome intermiſſions, ſome ups and ſome downs, ſome Sun and ſome Cloud, ſome Light and ſome darkneſs ſtill.

And thus I ſaw that through abundance of thoſe viciſſitudes and changes, he came at laſt to a certain River or narrow Sea, which parts between the Wilderneſs

derneſs and Paradice: Through which he was of neceſſity to paſs, in regard there was no other way to go it. Now the Name of this River was anciently called *Jordan*, but more modernly known by the name of *Diſſolution*; he was ſomewhat ſorrowful, when he firſt ſaw the River and begun to ſhrink and tremble for fear, and was ready to wiſh that the paſſing through that River, which was ſo diſpleaſing to nature, were not the way to Paradice. But conſidering with himſelf that there was no other way, that he was unworthy of a Crown, if he would not willingly adventure through a narrow, ſtraight, difficult paſſage to obtain it, eſpecially ſince it was ſo exceeding ſhort too, and the greateſt difficulty and danger thereof taken away by his Redeemers paſſing through it before him, he pluckt up his Spirits, and rouz'd up his two Friends *Faith* and *Hope*, to aſſiſt him in, and bare him company through the River, telling them that this was the laſt time that ever they could poſſibly have an opportunity to afford him any aſſiſtance; for ſaid he, ſo ſoon as ever I reach the further ſhore, I muſt there take my Eternal leave of you;

for

for I ſhall no ſooner have ſet my foot on that Bleſſed Land, but Faith ſhall be immediatly turned into Viſion, and imperefect Hope changed into perfect Fruition ; and then couragiouſly entered the River, ſaying, *O Death where thy ſting! O Grave where is thy Victory!* The Sting of Death is taken away, and Victory of the Grave obtained for me, by the Son of the Bleſſed, who hath Redeemed my Soul from both, in the day of his Crucifixion, when and where he erected Trophies of his own and my Victory, upon their ruine and deſtruction, ſpoiling Principalities and Powers, and leading captivity captive. When he firſt entred, he only waded therein, but after a little while it proved ſo deep, that he was forced to ſwim, wherein he took abundance of pains, and laboured hard to keep himſelf above Water, ſtill lifting up his face towards, and fixing his eye on the Recompence of Reward, the ſweetneſs and Glory of which Sight, did very much alleviate the pains and troubleſomeneſs of his paſſage, and made it eaſie to him, and made him ſpeak much of the ſweet effects of Divine Goodneſs and Love, and of the Beauty, Order and

Glory

Glory, Quietude, Peaceableneſs, and Unity of the place to which he was going; And he continued to go until he came to the other ſide, when drawing nearer the ſhore more plain, and getting a diſcovery of the Glory of the Heavenly Country, he did with a delightful ſmile give a ſudden ſtart, and leaped on ſhore ſaying, Farewel forever thou dangerous and ſtormy Sea, for I have now paſſed thee, and am arrived in a ſafe, a ſtill, and an Eternal Harbor; When he firſt entered the River, he had ſtill about him ſome Remainder of Corruption, and was cloathed with Mortality and Imperfection, all which he left behind him in the River, and ſo ſoon as ever he was got on the other ſide, I could plainly perceive that he had nothing remaining in him, or cleaving to him, but what was perfect, pure, and immortal.

Now I ſaw, that as ſoon as ever he came on ſhore, he was received, and welcomed by a great number of the ſhining Courtiers of Heaven, who had waited on and incompaſſed him all the time of his Paſſage through the River of *Diſſolution*, although then they were not viſible to him: They congratulated his ſafe Ar-

rival telling him how welcome he would be to, and how joyfully received by the King of the Cæleſtial Paradiſe, who is, ſaid they, the *King of Kings*, and the abſolute Monarch of the Univerſe, adding moreover that they were ſent by him, to be his Life-guard, and attend him in ſtate through the reſt of his Journey, to the place of his Coronation, which lieth, ſaid they, throw the very midſt of the Enemies Country, and when he was come about half way thither, he was met by a far greater number of thoſe Glorious Inhabitants, every one of them declaring the greatneſs of that Pleaſure which his Arrival afforded them, and joyned with him in ſinging praiſes and Hallelujahs to him who having waſhed him from his ſins in his own Blood, and eſpouſed him to himſelf, had now conſummated the marriage, and Crowned the Nuptials with a full, a perfect, and an Eternal Injoyment of each others Love, and that the joy and delight of that happy Marriage might be the more full and Compleat, they even then began to Celebrate it by playing on their Muſical Inſtruments, the ſounds whereof yeild ſuch an Heavenly Raviſhing and Divine Harmony, that it Infinite-

ly

ly exceeded those Descriptions which some have given of the Musick of the Spheres, although that is said to be so admirable and delightful, that should it but strongly touch the ear, it would tempt the ravished Soul to forsake its mortal Habitation. And thus he passed on to the Gate of the City, which he found wide open, and through it an abundant entrance was administred unto him, into the Everlasting Kingdom. As soon as he was arrived within the Gate, the blessed Redeemer stood with extended Arms ready to receive and embrace him, and having first arrayed him in White, and shineing Garments, placed a Crown of Glory on his head, and palms of Triumph in his hands; he then lead him towards, and according to the promise he had formerly made him in the day when he entered into Covenant with him, he presented him to his Father without any kind of spot or Defilement, being blameless in Love before him for ever in the Beatifick Vision, of whose blessed face, and the familiar Injoyment and full fruition of whose Glory and Love he is to live and Reign for ever and ever, World without end. *Amen.*

And now methoughts when I saw the

Gates opened to give admittance to this happy Pilgrim, I took that opportunity to look in and take a delightful view of that bleſt and glorious place, which is ſo much famed in ſacred Story, and I found the Proſpect of it to afford ſuch an abundance of Pleaſure and Satisfaction, I think *I* ſhall never forget it. And I hope I ſhall never ſit down ſatisfied until I alſo have obtained the Poſſeſſion thereof: This ſight being ſo Pleaſant, and the Proſpect of its Glory being ſo raviſhing and Delightful to me, I would willingly give you a Deſcription of the Country, in hopes thereby to make you in Love with it. But yet I muſt do it with a caution, and beg that you would not expect I ſhould give you an exact and perfect deſcription of a place which *I* only know my ſelf by report, or at beſt by that ſhort and tranſient Glimpſe at a vaſt and incredible diſtance, which I then obtained, eſpecially ſince its extent and largeneſs, its glory and ſweetneſs *&c.* is not only more then can be any way expreſſed by the Tongue of men or Angels, or deſcribed by the moſt florid and ingenious Pen, but even above, and infinitely beyond all poſſibility of Conception too,

when

when the Soul moſt expatiates and inlarges it Thoughts and Contemplations thereon; however, aſſure thy ſelf that what I do ſay of it, is really true, and infinitely more than I can either write or think; The full Proſpect and Knowledge whereof thou muſt be content to ſtay for till thy ſelf ſhall be admitted as an Inhabitant thereof.

Celeſtial Paradice is a place admirably ſcituated in a moſt incomparably ſweet Serene and delectable Air, infinitly exceeding the faireſt and the beſt ſcituated place, which this World wherein we now live can poſſibly produce; for being advanced by the Almighty *Jehovah, who contrived and formed it by his Wiſdom, and fixed and eſtabliſhed it by his Power, far above the heavy Earth, whereon we walk, and the thick foggy Air wherein we breathe, it aſpires into the purer Sky, where the Eternal Jehovah himſelf ever ſhines, and is that Glorious Sun whoſe Bright and Illuſtrious Rays fill thoſe happy Regions with a perpetual Confluence of Light, and thereby maintains an Eternal day by the help whereof, and the Advantage of its Scituation,* the whole Univerſe preſents it ſelf at once to the admiring view of its bleſſed Inhabi-

tants. And the whole Circumference thereof seems to make their prying Souls the happy Center, wherein all its Beauty and Glory Consspires to meet; no noysom or offensive scents can possibly penetrate or infect that sweet and Blissful Place, for there is nothing affects that Air, but what is pure and Odoriferous, and serves only to perfume the Heavenly Mansions with the more exhilerating Fragrancy, and moreover, a perpetual Calm and Quietude reigns in that happy Region, and therewith Eternally crowns all its other Felitities.

For there you shall hear nothing but what will infinitely delight and charm thy ravished Soul into sweet and delightful contemplations. And when thou shalt hear the infinite praises of thy great Creator, sung forth by all his works of wonder; and every Creature thou beholdest with Chearful Hyms and Seraphick Songs, Celebrate the Admirable Wisdom and the Infinite Goodness of him that Created it; The Harmony thereof will be so ravishing, and their implement so pleasing, that thou thy self wilt join and dance in company, and rejoyce and sing together with them. And as the Situation of Paradic

radice is delightful and pleaſant, ſo are its Dimenſion, large and extenſive, its Buildings ſtately and glorious, and all thoſe varieties wherewith it is beautified and adorned, are ſplendid and rich, every where becoming the Majeſty and Glory of that Palace, which is the Royal City and Palace of the Great King. The *Metropolis* of the Univerſe, and the Reſidence and Seat where the Imperial Majeſty of Heaven and Earth, whoſe Dominion is an everlaſting Dominion, and who extends his Reign throughout all Generations, keeps his Court, and whither his happy ſubjects repair to behold the Majeſty of his Glory, ſtand before him as his devoted Servants, and worſhip and adore the Soveraign of the World, to view and admire the Wiſdom and Righteouſneſs of his Government, the Goodneſs and Equity of his Laws, the ſtrange and wonderful methods of his Grace, the admirable continuance of his works, and the univerſal care he takes of every Creature, the Infinite extent of his Providence, the greatneſs of his Power, and his abſolute and unaccountable Authority whereby he unites thoſe things which were in themſelves at the greateſt diſtances, and diſſolves

ſolves the combinations and confederacys of thoſe who are enemies to his intereſt and people, when they are moſt ſtrongly and cloſely united, and renders all the *Matchiavillian* deſigns of *Rome* and *Antichriſt*, barren & unfruitful, or elſe makes them prove abortive juſt when they are ready to bring forth, and the diſappointing the devices of the crafty, and confounding the ſubtilty of the wiſe, makes the adverſaries of his Church become the inſtruments of their own ruine and overthrow. And there likewiſe his bleſſed ſubjects ſatiate their Raviſht Souls with the delightful and ſatisfying views of the Beauty of his Holineſs, the brightneſs and extent of his Underſtanding, the riches and the freeneſs of his Love, Righteouſneſs and equity of his Juſtice, the inexhauſtibleneſs of his Goodneſs and the Immutability of his Faithfulneſs and Truth.

Then next to the King himſelf there ſits the Kings Son, the Bleſſed Redeemer and the Mediator of the new Covenant, upon a Throne of Glory at the Right hand of the Father, whoſe Glorified Body being now in the Meridian of his Glory, Exaltation and Triumph, is filled with greater

light

light & ſhines with infinitely more brightneſs and ſplendor then the Sun, vvhen ſhiningin its ſtrength. And there the eternal Spirit performs his Divine Operations in the Souls of the Redeemed more fully and perfectly & conſtantly, more ſenſibly & feelingly, and therefore more Comfortably to them, and vvith a perpetual conſtancy that admits of no intermiſſion, but he is ever inlarging and diſpoſing, fitting and capacitating their happy ſouls to drink in thoſe eternal pleaſures and everlaſting delights whereinto they are plunged, and wherein they bathe themſelves; And is ever conveying into, and more abſolutely then when they vvere in their imperfect ſtate, filling them vvith the joys of the Holy Ghoſt, and the peace of *God* vvhich paſſes all underſtanding. Then you have the holy Angels vvhoſe brightneſs and ſplendor likevviſe very much conduces to beautify, & adorn the place: And there alſo dwell the *Redeemed*, every one being placed upon a Throne of Majeſty, vvith Imperial Crovvns on their heads, and Palms in their hands, ſhine like the Sun in the Kingdom of their Father, in vvhich ſtation they ever behold the face of *God* in Righteouſneſs, and obtain

ſuch

ſuch an underſtanding and *knowledge* of him as perfectly turns them alſo into the nature of him that they behold, and transforms them into the likeneſs of that holy and pure *Being which* they eternally *delight* to be viewing of, and the Reflections of *whoſe Glory and Goodneſs doth as it were overſhadow their inamoured ſouls*, and by living animates them into the ſame *Diſpoſition with its ſelf*. And that *Divine Beauty whereon they everlaſtingly feed and feaſt their eyes, imprints its own form upon their ſouls*, and renders them fair and Beauteous *with* the *very* ſame lovely Excellencies *which* they delight to behold in him.

And now methought when I had taken this view of the Caleſtial Paradice, I wiſhed that I might have been permitted to enter into it likewiſe. But whilſt I was thus wiſhing with my ſelf, the place began to appear more bright than before, and the *Glory* and Splendor of it increaſed to ſuch a *degree*, that my eyes *were* too *weak* to behold it, nor could my Mortality longer endure the ſight of its *Glory which now* ſo *overwhelmed* me, that methoughts I ſunk *down* and fainted *away*;

Where-

Whereupon I awoke, and found my self ſtill grovling on the earth, in the ſame wicked and prophane, and carnal, hardened and ſecure World, wherein I lived before I fell aſleep and dreamed this Dream.

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